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(1) उदय वसाय रूम - भारत सरकार।

(2) हुए हुए - भारत उत्तरी भाषा, भाषा उनके मनन।

(3) पेज टेक्स्ट्स, ऑफ इंडिया - भारत संस्कृत साहित्य।

(4) ऊँट - लेखक - भारत संस्कृत ग्रंथ।

(5) इंडिया - भारत इतिहास ग्रंथ।

(6) Archeological Survey of India
Reports for the years 1862-63 & 64-65
Vol II, Vol V & Vol XIV

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ਭੂਮਿਕਾ

Swami Shrimat Pratap Singhji of Sidhra, Padrauna
in Braj Bhasha — and rewritten by Pandit
Kalicharan in Simple & easy Hindi
(Printed in Samvat 1926 by Munshi Nawal Kishore
in his Press at Lucknow)

P. 115.

Surdas ਜੀ ਦੀ ਰਚਨਾ ਸੁਨ ਕਰ ਮੱਖਾ ਕੋਨ ਹੈ ਜਿਸਕਾ ਮਨ ਪ੍ਰੇਮ
ਸੇ ਨ ਉਮਡੈ। ਜਿਸਮੇਂ ਅਲਚਕਾਰ, ਸੂਰ, elegant ਜੋ ਲਿਖ, ਅਖੋਂਕੀ ਬੈਠਕ,
alliteration ਸਰਲ ਪਦਾਸ, ਭਗਤਕ ਪ੍ਰੇਮ ਕਾ ਨਿਬਾਹ. liquid ਅਰ ਅਖਿਲ ਅਰਥ, ਏ ਸਭ ਜੋ ਹੁਏ,
ਏ ਥਿਰ ਮਿਤ ਚਲਤ ਹੈਂ॥ — ਸੂਰਦਾਸ ਅਰ ਸੂਰਸਾਗਰ ਕੀ ਅਧਿਕ ਵਿਸ ਸੇ
ਕਹਨ ਹੋਯਰਤੀ ਹੈ।

ਸੂਰਦਾਸ ਕਾ ਸੰਕਲਪ ਯਹ ਹੁਆ ਕਿ ਸਭਾ ਨਾਥ ਕ ਥਿਸ਼ਨੁ ਪਰ ਮੈਂ
ਭਗਤਕ ਰਚਿਤੇ ਕਾ ਕੀਰਤਨ ਕਰੋਂ, ਪਰ ਜਬ ਪਰਮਤ ਹਜਾਰ ਸਲਕ
ਕਲਪਕ ਪੋ ਪਸਾਰ ਕੇ ਚਲੇ ਗਏ। ਪਰਮ ਹਜਾਰ ਸਾਲ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ
ਮਹਾਰਾਜ ਨੇ ਸਰਨ ਰਹਿਕੇ ਸ੍ਰਪਨੇ ਭਕਤ ਕਾ ਸੰਕਲਪ ਪੂਰਨ ਕਰ ਦਿਖਾ
ਯਾਤੇ 'ਸੂਰ ਸਹਾਯ' ਕੇ ਨਾਮ ਸੇ ਤੁਮ ਸੰਸਾਰ ਦਿਖਾ। ਆਨੁਖਾਨਾ ਏ ਕਵਿ
ਪਾਤਸਾਹ ਅਕਬਰ ਕਾ ਦਿਲਾ ਸੈਯਦਿਤ ਏ ਛਾਯਾ ਸੇ ਪੰਡਿਤ ਹੁਆ,
ਆਪ ਭੀ ਕਵੀ ਥਾ। ਇਸਨੇ ਸਰਦਾਸ ਜੀ ਕੇ ਪਦ ਜਹਾਂ ਤਹਾਂ ਸੇ ਚੁੰਨ
ਚੁੰਨ ਕਰ ਇਕਠੇ ਕਿਯੇ ਔਰ ਏਕ ਪਰ ਏਕ ਸੋਹਨ ਛਪਿ ਗਾਯਾ।
ਬਹੁਤ ਚੋਸ ਪੋਛ ਸੇ ਹਮੇ ਪਦ ਸ਼ਹਾ ਸਭਾ ਕਰ ਸਰਦਾਸ ਜੀ ਕੇ ਤੋਸ
ਸੇ ਨਾਮ ਜ਼ਾਹਰ ਕੇ ਗਏ. It became difficult to distinguish between them. I dare say that the whole collection of about 2 lakhs of Padas was thrown into fire by order of Akbar, which was kept incumbent is the present Sur-Sagar. (Now there 5500 Padas)

P. 116 ਉਪਰੋਕਤ ਪੰਨੇ ਦੀ ਲਿਖਤ ਦਾ ਪੰਜਾਬੀ ਅਨੁਵਾਦ
(ਮੂਲ ਪਾਠ ਵਿੱਚ ਕੁਝ ਵਾਕ ਅਧੂਰੇ ਹਨ)

ਆਠ ਭਗਤ ਜਿਨ੍ਹੋਂ ਨੇ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਮੂਰਤੀ ਕੇ ਚਰਿਤ੍ਰ ਕੀਰਤਨ ਕਿਯੇ ਅਰੋ
ਉਨਕੇ ਥਿਸ਼ਨੁਪਰ ਸੂਰਜ ਸੇ ਭਗਤਨ ਕੇ ਸਮਸ੍ਤ ਕੀਰਤਨ ਕਿਯੇ ਜਾਤੇ
ਹੈਂ ਉਨਕੀ ਮਿਠਤੀ ਆਸ਼ਰ ਰੂਪ ਮੇਂ ਹੈ ਅਰ ਨਾਮ ਸੰਕੀਰਤਨ ਉਨਕੇ ਜਨ
ਹੈਂ॥ ਸੂਰਦਾਸ, ਕ੍ਰਿਸ਼ਨਦਾਸ, ਕੀਤ ਸੂਰਜੀ, ਨੰਦਦਾਸ, ਪਰਮਾਨੰਦ,
ਕੁਭਨ ਦਾਸ, ਛੀਤਸਵਾਮੀ, ਗੋਵਿਦਸਵਾਮੀ।

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P. 119

भक्तमाल की जो पोथी के अद्रिम प्रीकृष्ण के मठेश का फ्रेम में बेमुष्य २ मकाश मुंडे थे। चूल विशेष सूची के अतिरिक्त चूरमा इसमें की मादृशता के आगे कीर्तन किये कि दिखलाउ है। और जो ऊंचे के मोठा २ चुंदडा और आपुरी रूप और सीता तरकारी महाकवि की अति फ्रेम जरुर रहते कभी उ एक आश्चर्य नदी कि च चेला २ अतिरिक्त ठीकरे काज तोड़ा की अंखे के आगे थे। फ्रेमकारत्त मांथे थे बड़ा और तेजंत मलेंधित गुंडा था। २ पूर्व रंग चेका पास मठाकवि की चेला में पके रहे २ ठीक रंग में रंगे रहे थे। और मापके वा रज में मार्ग नाम कुमारुड का चित्र कर्के लिखते। २ अब उ ठीकरी कुमारुड फ्रेम की चढ़ाने वाली आंखी है कि कुमारुड के पजाल २ फ्रेम में गठके तकारे॥

P. 13 *Bhakt-Mál*

by Narayan Das or Nabba- blind from birth, left in the jungle by his mother on the occasion of a sacred famine. Agardas, a Bairagi of Sanchaur & brought him up. Nabbaji came from a Telanga Brahmin family of Bhadrachal on the bank of Godavari.

Priya Das of the Madhava Sampradaya, an inhabitant of Brinda bans wrote a commentary on it in Kabit.

Lala Lalji das translated it in Persian in 1158 A.H. (= 1752 A.D) of Kandhal & named it Bhaka Ilmoozi

He was the Chakladar of Mathura, named Lachhmandas & became a Vaishnava follower of Hit Harivans

Another translation anonymous also exist

A third translation by Gunnavi Lal Kayastha was done in Sambat 1908 (= 1851 A.D)

The fourth translation by Jalsi Ram, son of Lala Ram Prasad Aggrawal of Mirapur in Ambala district and a Serishtadar of the Collector- done in beautiful persian mixed with Urdu in Sam 1913 (= 1856 A.D)

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Pp. 38-39

The four Sampradas of Vaishnavas

1. Sankadika Sampraday of Nimbarak Swami
2. Shri Sampraday of Ramanuja
3. Shri Sampradaya of ~~Madhwacharya~~ Vaishnavas
4. Brahma Sampraday of Madhwacharya

Those of Ramanand, Vyasa, Het. Harivansh etc. fall under the above heading. There are 74 gaddis

Ramanuja's Geneology (Spiritual) 1. Narayan, 2. Lakshmiji, 3. Vishwaksena; 4. Shathkop; 5. Nathmuni, 6. Pundrikaksh, 7. Ram Mishra; 8. Yamunacharya, 9. Narsacharya, and 10. Ramanuja Swami

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Pp 39-40 Ramanand.

First a disciple of a Sanyasi of Deccan, then in old age of Raghavanand of Ramanuja Sampraday lived a part of his at Badrika. Asharam last mostly at Benares at the Pachaganga ghat. Two gaddis are traced back to him ૧૪૭૩ & ૧૫૦૨. The Guru. પરંપરા from 1. Ramanuja; 2. Devacharya, 3. Radhanand, 4. Raghavanand, 5. Ramanand, 6. Anantanand, 7. Krishnadas, 8. Killadas; branched off from Krishnadas 9. Agardas, 10. Narayandas and 11. Govind Das.

Principal disciples of Ramand are: Anantanad Sureshavaranand, Sukhanand, Bhavanand, Pipa, Sen, Dhanna Jat, Raidas - Kabir

-1

Pp 108-109 ਗੀਤ ਗੋਵਿੰਦ of Jayadeva of Kendooruba

ਗੀਤ ਗੋਵਿੰਦ ਦੀ ਰਚਨਾ ਬੰਗਾਲੀ ਵਿਚ ਜਦੋਂ ਹੋਈ ਉਸ ਸਮੇਂ ਦੇ ਅੰਦਰ ਹੀ ਪ੍ਰਸਿੱਧ ਹੋ ਗਿਆ। ਜਗਨਨਾਥ ਪੁਰੀ ਦਾ ਮੰਦਰ ਪੰਡਿਤ ਲੋਕ ਉਥੇ ਹੀ ਦੇਵ ਗੀਤ-ਗੋਵਿੰਦ ਗਾਉਣ ਲੱਗ ਪਏ। ਜੈਦੇਵ ਜੀ ਦਾ ਗੀਤ ਦਾ ਮੁਕਾਬਲਾ ਕਰਨ ਜਗਨਨਾਥ ਦੇ ਮੰਦਰ ਵਿਚ ਰਖ ਦਿੱਤੇ ਗਏ। ਜਗਨਨਾਥ ਮਾਲਕ ਜੀ ਨੇ ਜੈਦੇਵ ਜੀ ਦੇ ਗੀਤ ਗੋਵਿੰਦ ਨੂੰ ਛਾਂਟੀ ਕੇ ਬਾਹਰ ਕੱਢ ਦਿੱਤਾ। ਪਰ ਜਦੋਂ ਉਹ ਸਮੁੰਦਰ ਵਿਚ ਸੁੱਟੇ ਗਏ।

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पूछ ने लगा किस का दर्शन उचित नहीं, तुलाब उचित है। तपसे
की दी उगति और दक्षिणा दे उगली नहीं पंच पकड़ी।
अहा "गंजरेदत्ती दे गीत कोविद में पूरी मग्न से देर पर्यंत
उधर भी गया, पर हाथ गजदेद की दा खजाउ देगा। चार
मग्न गीत कोविद है॥ देव माती री तहवी जग मात्रटयरी
पांडरी मग्न गीत गोविंद री गाडी एही बैगंत उेहडी छिपडी
ची। तगह लच मृगी ऊपरे पीछे त्रिभंग दा गाडी ची मुहडे
रहे छिपे तगे। कोई ने सूगा दर्शन कर नहीं। गया दर्शन दे
गगन सूगा देख दर अधिक छह गया। पक्षियों ने एकाग्र निडांड
तगहलच मृगी ने दुःखी दे विरह में रिडांड फवाद वरि दिया।
गया के तिपर वर्षे उंची छिपड़ी कि ने देखी गीत गोविंद
पढ़े तो पथिक गधाह दे रूप में पढ़ै कि गाय उगहत मुहिते
कि गाना वर्षे हैं॥

देव गगन घेरे प्रेम से इस पेखी दे पक्षु वर्ता था। देव चित
घेरे पर गहार और प्रेम छुरे से गगन उपर अप्सरयरी दे
गाता था। ऊपरे रमण रहे कि मुहिते दे साथ "।

इस गीत गोविंद दी महिमा और प्रताप दैन हनुमत वर्मावता
"। मूर्ख चोर से देव वर्तना ~~मुखी~~ बात वर्ती "॥

(पित गधीगं मंगल गायहि गीत गोविंद अतापि
गीत गोविंद री गाप्सरयरी गाने से अतीव्ही परमादती (गजदेद की
रूपवती) जी उठी और पित दर गाने तगी।

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کرو اخاندانی مخصوص کردوں میں نہ کہ خلیفہ ولید عبدالملک کے عہد میں + ابوبکر بابیا جیسیہ Jaisi سنہ ۹۰ھ میں
صلح ہو گئی خلیفہ عمر بن عبدالعزیز کے عہد میں + [معاویہ - مروان - عبدالملک - سلیمان - عمر بن عبدالعزیز - یزید خلیفہ]
سندھ پر عملی حضرت عمر کے وقت سے عرب کا تھا
2nd Khalif

صفحہ ۸۶ - شائخ کرام بھی تغلقوں کے عہد میں بہترین خدمت دین میں موجود تھے - چنانچہ سلطان الاصفیاء شیخ نظام الدین اولیاء محبوب الٰہی - اور علاؤ الدین نبیرہ حضرت شیخ فریدالدین گنج شکر پاک پٹنی - اور شاہ رکن عالم ملتانی اور شیخ صدرالدین فرزند حضرت غوث بہاؤالدین ذکریہ ملتانی - اسی زمانہ میں تھے +
اسوقت اوچ کے سادات اور مخادیم دربار حضرت شیخ رکن الدین رکن عالم میں بیعت ہوا کرتے تھے +
غیاث الدین تغلق ۷۲۵ھ میں مارا گیا 725 / 22 / 703 / 822 / 1325

صفحہ ۸۶ - ۸۷ + شاہ بیگ ارغون ۹۳۰ھ میں مرا تو اسکا بیٹا سلطان حسین ارغون والئے سندھ ہوا جو ۹۳۲ھ میں
اوچ پر حملہ آور ہوا - شیخ حامد بڑھا سجادہ نشین اوچ (جہانیاں جہاں گشت سے پانچویں پشت میں) یہاں سے کوچ کر کے
سیانوالی کوہستان میں جا بسا +
شیخ جہانیاں سے چوتھی پشت میں حامد بڑھا کا باپ ایک شیخ رکن الدین ہوئے ہیں +
معلوم دستاب شیخ حسن - شیخ بازید - شیخ رکن الدین یہ نام جو سیانی والوں نے اوچ کے سجادہ نشینوں کے دیئے ہیں +
اسمیں شیخ جلال اور شیخ حامد اور شیخ بہاؤالدین بھی

Rai Sahsi II - Uch fort

Bahauddin Zakria 632 = 1235 A.D.
635 A.H.

Buddhists
بدھ مذہب

Ismailis

حسن حسین (وضع) جلال الدین مخدوم جہانیاں جہاں گشت
died 1384 (=785)
5628 (734)
حامد بڑھا - پہلا سجادہ نشین

(وضع) سید عبدالقادر ثانی
8- from Abdul Qadir

رکن الدین عالم
Flowering in Gujrat

صفحی علام کردہ قریشی جو پنجاب

1868 = 1285 A.H. published
1849 / 1340
99 / 295 / 249

1221 ہجری
1840 (69)

Four more Hamids

1512 (665)
خطاب از سلطان محمود بیگڑہ
گنج بخش

1285 / 39 / 1246 / 62 / 1868 / 1246 / 99 / 256

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پھر ایک ایسا اتفاق ہوا کہ راجہ ساہسی ایک دن دربار میں بیٹھا ہوا تھا کہ ولایت سیوستان سے کچھ کاغذات موصول ہوئے۔ راجہ نے اپنے حاجب (میر منشی) کو یاد کیا۔ مگر وہ موجود نہ تھا۔ چچ نے موقعہ پکر عرض کیا کہ میں حاضر ہوں۔ جو ارشاد ہو بجا لاؤں + راجہ نے وہ کاغذات چچ کے حوالے کئے۔ اور جواب لکھنے کی ہدایت کی۔ چچ نے تعمیل حکم کی۔ راجہ خود بھی قابل اور عالم تھا۔ چچ کی تحریر کو دیکھکر نہایت خوش ہوا اور اسکے دل میں چچ کی قابلیت کا گہرا نقش جم گیا +

چنانچہ رائے کے مرجانے پر راجہ نے چچ کو حاجب (میر منشی) کے عہدہ پر مامور کیا۔ چچ نے اپنے اس عہدہ کے فرائض کو نہایت محنت۔ دیانت اور خوش اسلوبی کے ساتھ انجام دینا شروع کیا اور رفتہ رفتہ راجہ کے خلوت خانہ میں بھی اسکی رسائی ہو گئی +

رانی سوہبھی دیوی صفحہ ۵۵

راجہ ساہسی کی رانی سوہبھی دیوی نے جب چچ کی شکل دیکھی۔ تو اسپر عاشق ہو گئی اور طرح طرح کے حیلوں سے چچ کے ساتھ تعلق پیدا کر لیا۔ اور آخر کار راجہ کے مرجانے پر رانی کی امداد سے چچ اسکے تمام رشتہ داروں کو قتل کرا کر اور قید کر کے خود راجہ بن بیٹھا۔ اور رانی سوہبھی دیوی کے ساتھ جسکے ساتھ اسکا ناجائز تعلق پہلے سے تھا شادی کر لی +

راجہ ساہسی کا بھائی راجہ دھرت (یہ دھرم الھ) والئے جے دار کو جب یہ خبر پہنچی۔ تو وہ اپنا لشکر لیکر الور پر چڑھ آیا۔ اور ملک کی وراثت کا دعوے کر کے جنگ پر آمادہ ہوا۔ لڑائی شروع ہوئی۔ دونوں فوج سے مردان دلاور لڑ لڑ کر مارے جانے لگے۔ راجہ دھرت نے چچ کو مخاطب ہو کر کہا کہ ملک کا دعوی ہمارے اور تمہارے درمیان فیصلہ طلب ہے۔ دوسرے لوگوں کی لڑائی سے کیا فائدہ ہوگا۔ آؤ تم اور ہم آپس میں لڑ کر فیصلہ کر لیں۔ چنانچہ چچ بھی آمادہ ہو گیا۔ اسنے راجہ دھرت کو کہا کہ میں برہمن ہوں۔ گھوڑے پر سوار ہو کر نہیں لڑ سکتا تم بھی گھوڑے سے اترآؤ تاکہ پیادہ پا ہو کر لڑائی کا فیصلہ کر لیں۔ راجہ دھرت چچ کی چرب زبانی سے اس دھوکے میں آگیا اور اپنے غرور شجاعت پر پیادہ ہو کر چچ کی تلوار کے تندر ہوا اور اسطرح پہلا جھگڑا طے ہوا +

راجہ چچ

چچ نے ایک طرف کشمیر تک ممالک کو فتح کیا۔ اور دوسری طرف کرمان۔ تندھار۔ اور ایران کی حد بندی کی اہم مقصد کو پورا کیا۔ برہمن آباد کی فتح پر اسنے باشندگان برہمن آباد پر اس قسم کی قیود عائد کیں۔ کہ وہ کبھی تلوار نہ باندھینگے۔ اور اگر کبھی تلوار باندھیں تو نقلی تلوار باندھینگے + کبھی زین۔ پشمی۔ مخمل۔ اور ریشمی کپڑا نہ پہنینگے + کوئی ریشمی کپڑا پہنینگے تو سرخ و سیاہ رنگ کا ہوا پہنیں گے۔ سواری کبھی کرینگے تو گھوڑے پر بغیر زین کے سوار ہونگے۔ سر و پا برہنہ رہینگے۔ مگر باہر نکلیں گے تو کتے اپنے ساتھ رکھینگے + باورچی خانہ سرکاری کے لئے لکڑیاں فراہم کرتے پہونچاتے رہینگے + جاسوسی۔ رہبری اور دوسری خدمات کے لئے آدمی دیتے رہینگے + چالیس برس تک چچ نے کامیابی سے سلطنت کی +

اسی چچ کے عہد حکومت میں عرب کے اندر آفتاب رسالت طلوع ہوا +

راجہ چندر

چچ کی وفات کے بعد اسکا بھائی چندر بن سلائج حکمران ہوا۔ سات برس تک اسنے حکومت کی۔ پھر اسکی وفات پر

راجہ داہر

الور کے تخت پر راجہ داہر بن چچ اور برہمن آباد کے تخت پر راجہ رنج بن چندر مسند نشین ہوئے اسی راجہ داہر نے اپنی حقیقی بہن رانی بائی سے شادی کی جسکے بھائیہ کے راجہ سوہین کا پیغام بھی آچکا تھا۔ اور یہ ایک ایسا ارمان تھا جسکے لئے تمام قوم میں وہ مذموم سمجھا جاتا تھا۔ اسی راجہ کے عہد میں آفتاب اسلام کا نور سندھ میں ضیا پاش ہوا +

چچ اور اسکے جانشینوں کی مدت حکومت سنہ ۹۲ سال رہی اور اسکے بعد اسلام کا پرچم سنہ ۹۲ کے قلعوں پر لہرانے لگا۔

۷۱۲
۹۲
۶۲۰ ہجری

راجہ داہر ۱۰ رمضان سنہ ۹۳ ھ کو مارا گیا +

راجہ داہر کی لڑکیوں سوریج دیوی اور پرمل دیوی کی کہانی محض داستان ہے۔ محمد بن قاسم خلیفہ سلیمان کے عہد

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تاریخ کی کتابیں

چچ نامہ - علی بن ابوبکر کوفی ۶۱۳ھ ہجری (۱۲۱۶ء) میں اوچ آیا + قاضی اسمٰعیل بن علی بن محمد بن موسےٰ ملتانی سے عربی زبان میں سندھ کی علمی تاریخ کی کتاب لی - جسمیں محمد بن قاسم کے حملے کے حالات دیئے تھے - اس کتاب سے چچ نامہ لکھا فارسی میں

تاریخ معصومی - یہ زبان فارسی مصنفہ میر معصوم شاہ بکھری - تخلص نامی + مرزا جانی بیگ ترخان کے زمانہ میں تھا اور مرزا خانخانان کے ساتھ مکر جنگ میں بھی شامل رہا + تاریخ وفات بحوالہ نامی صاحب ملک بخش مطابق ۱۶۰۵ء = یعنی جس سال اکبر فوت ہوا

تحفۃ الکرام - فارسی میں - لطیف شیدا ملی شیر متخلص بہ قانع - ۱۱۸۷ھ = ۱۷۷۲ء - چھپ چکی ہے

[مسعودی ۳۰۳ھ = ۹۱۶ء + ابن حوقل ۹۴۶ء اشکال البلاد بلاذری فتوح البلدان سب فارسی میں]

صفحہ ۴۶ - ابن بطوطہ حاکم اوچ جلال الدین کبیچی کا مہمان رہا (چودھویں صدی عیسوی میں) -

سندھ راجاؤں کے وقت سندھ کا دارالخلافہ الور یا اڑور تھا - جو دلو رائے رعبہ کے ظلم کی وجہ سے برباد ہو گیا مہابھارت کے وقت اور اسکے پیچھے فراعنۂ مصر - تاتاری - ایرانی - خاندان توچاری - یونانی سائلوکس وغیرہ کو چھوڑ کر جب ہم تاریخی زمانہ تک پہنچتے ہیں تو معلوم دیتا ہے کہ دریائے سندھ کے کنارے جاٹ اور مید لوگ آباد تھے - جو ہمیشہ آپس میں لڑتے رہتے تھے + آخر کار ایک راجہ

صفحہ ۱۶ - شورکوٹ ضلع جھنگ میں بھی ایک اوچ پیر امام گل ہے اور بھی کئی ایک اوچ ہیں + اوچ ملتانی زبان میں بلندی اور جھک بستی کو کہتے ہیں +

صفحہ ۴۰ - منہاج السراج مصنف طبقات ناصری اوچ کا باشندہ تھا - یہ ۱۲۲۶ء کے قریب زمانہ کا واقع ہے +

صفحہ ۹۹ - اوچ کے کئی نام تھے سکندر - اسکلندہ اوسا اوشادیوی سے اوسا ہو کر اوچ ہو گیا پیس بیاہ ماولہ الیہا بیاس سے پاس

دیو راج نے اپنی حکومت مستقل طور پر جمائی اور اسکے خاندان کے لوگوں نے ۱۳۷ برس تک یہاں راج کیا - اور انہیں سے راجہ چچ نے چھینی اور یہ چچ کے لڑکے داہر سے عربیوں نے + کہانی یوں ہے کہ خاندان دیو راج کے آخری چار راجہ بنام راجہ سہرش - راجہ ساہسی - پھر راجہ سہرش دویم اور رائے ساہسی دویم ہوئے + راجہ سہرش دوم کے وقت ملک سندھ بہت ترقی پر تھا اور سندھ راج اپنے پورے جوبن پر + ملک کے چار صوبہ تھے جنمیں سے ایک صوبہ اوچ تھا - جو سکندہ - یا بیاہ - تلوارہ اور چچ پورہ وغیرہ کے ناموں سے وقتاً فوقتاً موسوم ہوتا رہا - اگرچہ اس راجہ سہرش کی سلطنت اپنے اعلیٰ انتظام اور اسکی ہر دلعزیزی اور امن عامہ کی وجہ سے اندرونی طور پر ہر طرح محفوظ و مامون تھی - مگر ایک ایرانی بادشاہ (شاہ نیمروز) نے اس ملک پر حملہ کر کے راجہ سہرش کا کام تمام کر دیا +

ساہسی دوم صفحہ ۵۶-۵۷

اور اسکا لڑکا رائے ساہسی دوم فرمانروائے سندھ ہوا اور کامیابی کے ساتھ اپنی مملکت کا انتظام کیا - اسی راجہ نے قلعہ اوچ کی تعمیر رعایا سے کرائی اور مالگذاری معاف کر دینے کا وعدہ کیا +

اسی راجہ کا وزیر بدھی من چچ کا سارا کاروبار کرتا تھا - راجہ کو اسپر پورا اعتماد تھا + وزیر بدھی من کا ایک کاریرداز (حاجب) قوم کا برہمن رام رائے تھا - کہتے ہیں کہ وہ اسی اوچ کا باشندہ تھا +

ایک دن دیوان عام میں بدھی من وزیر اور رام رائے حاجب دونوں بیٹھے تھے - کہ ایک برہمن چچ بن سلائچ وہاں پہنچا - دربانت پر اسنے ظاہر کیا کہ وہ قوم کا برہمن ہے اور چاروں وید اسکو برزبان یاد ہیں - وہ ابھی تک اپنی یہہ فصیح اور بلیغ تقریر کر رہا تھا کہ حکومت دیبل کی طرف سے کچھ کاغذات اظہار رائے کے واسطے موصول ہوئے + رام رائے نے بطور امتحان وہ کاغذات چچ کے حوالہ کئے اور کہا کہ ان کاغذات کو دیکھکر مناسب جواب لکھ لاؤ + چچ نے نہایت ہی بلیغ اور فصیح عبارت میں پاکیزہ خط اور دلآویز اسلوب سے جواب لکھکر رام رائے کے سامنے پیش کیا + رام رائے چچ کی تحریر کو پڑھکر نہایت ہی مسرور ہوا

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۶- قاضی ابوالخیر و قاضی عبدالرحمٰن اوچ کے مشہور قاضی گذرے ہیں + شیخ شجاع بخاری - میاں سجن صدیقی کے بیٹے + مخدوم بہاؤ الدین کے بیٹے - مخدوم عثمان کھٹھی واوچی گذرے ہیں - جنکے مرید سید نصیر الدین اور شیخ جمال کوری (یعنی ولاہ) اور شیخ محمد بن بازید بھی باکمال بزرگ گذرے ہیں +

۷- محمد علی بن شیخ عبدالواسع صوفی بیٹ بزرگ اور شاعر گذرے ہیں - انہوں نے بخاری سادات کا ایک شجرہ نظم کیا تھا + تحفۃ الکرام مولفہ مولوی علی شیر قانع سکنہ ٹھٹھہ (۱۱۸۱ھ میں لکھی گئی) میں لکھا ہے -

"مخدوم جہانیاں - نام نامی آں معدن کمال سید جلال بخاری است - جد متبرکش از بخارا بہ ہندوستان آمد - سید جلال بزرگ چوں بہ ملتان رسید - با شیخ بہاؤ الدین آشنائی کرد - الیشاں چہار یاراند سید جلال - شیخ بہاؤ الدین - سید عثمان ہروندی و شیخ فرید + سید جلال بخاری را چہار فرزند بود سید علی - سید حیفر - سید محمد غوث - سید احمد کبیر + سید احمد کبیر را دو پسر آمد - یکے مخدوم سید جلال جہانیان - دوم سید راجو قتال + ہر دو از اجلۂ اولیا اند +

اگرچہ مخدوم جہانیاں را تربیت ظاہری و باطنی پدر الشاں فرمودہ اند - و الشاں را مخدوم جہانیاں بسبب آں گویند کہ روز عید بروضۂ شیخ بہاؤ الدین رفتند و الناس عیدی کردند - آواز آمد کہ حق تعالیٰ ترا مخدوم جہانیاں کرد - عیدی تو ہمیں است چوں بروضۂ شیخ صدر الدین رفتند ہمیں شنیدند - پس وقتے کہ بردں آمدند ہمہ کس شاں را مخدوم جہانیاں خواند - خوارق و کرامات از آں حضرت ما فوق احصاء ظہور یافتہ + وقتیکہ کہ در مکہ بودند بانام عبداللہ یافتی محبتے ورزیدند - از مکہ مراجعت کردہ بہ دہلی رسیدہ از شیخ نصیر الدین چراغ دہلی خرقہ خلافت چشتیہ یافتہ بہ اوچ آمدہ در سن ہفتصد و ہشتاد و پنج ہجری (= ۱۳۸۴ع) در گذشتند - بدفن گرامی اوچ مطاف اہل اللہ واقع + شیخ جمال درویش خجندی مخدوم جہانیاں کا استاد تھا۔

شیخ برہان الدین قطب العالم فرزند حالتبین مخدوم جہانیاں است - و اولاد شش بزرگان صاحب حال و عالم علوم ظاہر و باطن وجود میباشند - چنانچہ در ذکر گجرات مرقوم + ... وفات الیشاں در سنہ ۷۸۵ھ ہشتصد و پنجاہ ہجری - و مدت عمر شش صد و ہشت سال - قبر در موضع تنبوہ حضاف احمد آباد گجرات موجود است

[مخدوم جہانیاں سے چھٹی پشت شیخ شکر اللہ یا شیخ بھنجو نے ۱۰۷۰ھ میں جواہر الاولیا کتاب لکھی + اور آٹھویں پشت میں سید جلال جلیل اللہ لقب ہوئے - یعنی کہیں محمد شاہ بادشاہ کے وقت + مخدوم جہانیاں سے چھٹی پشت میں سنہ ۱۰۷۰ھ + شیخ جمال مذکور سید جلال کے مرید تھے + میاں سجن اور اسکا لڑکا مخدوم بہاؤ الدین حسین لنگاہ حاکم ملتان کے معتقد تھے]

شیخ اسمٰعیل عالی قاضی ابوالخیر و قاضی عبدالرحمٰن اجلۂ اوچ اند و معاصر مرزا شاہ حسین - چنانچہ بشفاعت الیشاں موسوم شیخ زین العابدین و شیخ ابراہیم مذکورین مرزا از قتل اوچ گذشتہ +

۸۷۴ھ (۱۴۶۹ع) کے بعد طوائف الملوکی اور بے اطمینانی کا زمانہ تھا - دوسرے ممالک کی طرح سندھ اور پنجاب میں بھی خود مختاری کے نشہ میں چور تھا - اوچ اور ملتان کے باشندوں نے شیخ یوسف قریشی کو اپنا حاکم مقرر کیا + سیوی کے سردار رائے سہرہ نے اسکی لڑکی دیکر اعتبار پیدا کیا اور کوٹکہر کے دیہی بھی اور فرد سلطان قطب الدین لنگاہ کے لقب سے ملتان پر بیٹھا ۹۲۳ھ (۱۵۲۷ع) میں مرزا شاہ حسن ارغون نے اوچ میں لنگاہوں اور بلوچوں کے ساتھ لڑائی کی قلعہ اوچ ان سے چھین لیا - اوچ کو برباد کیا اور تمام مال غنیمت کشتیوں میں بھر کر بکھر لیگیا + یہ بار کے ساتھ تہ سے جاکر ۹۲۷ھ (۱۵۲۰ع) میں ہمایوں بادشاہ اوچ میں آیا اور بخشی لنگاہ حاکم اوچ کی خدمات سے خوشنود ہوکر اسکو خان جہاں کا لقب مرحمت کیا +

۹۵۰ھ (۱۵۴۳ع) میں شاہ ایران طہماسپ صفوی نے سلطان محمود خاں کو اوچ اور اسکے مضافات کا علاقہ بطور جاگیر عطا کیا اور اسکو خان کا لقب بھی مرحمت فرمایا +

[اس سے پیشتر اور مابعد کے حال کے لئے دیکھو صفحہ ۳۶-۳۷]

○ اسکے پیچھے اسکا بیٹا سلطان حسین لنگاہ اور پوتا سلطان محمود لنگاہ ملتان کے بادشاہ ہوئے - اسی کے عہد میں میر عماد گرد یزی ملتان آیا اور

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تین آبادیاں شہر کی علحدہ علحدہ واقع ہیں - اور تین آبادیوں کے گرد الگ الگ شہر پناہ بنے ہوئے ہیں + آبادی شہر کی گنجان - گلیاں تنگ - بازار کشادہ اور پختہ ہیں - برتن ہر قسم کے عمدہ و خوبصورت بنکر یہاں سے اور ملکوں میں تحفہ بھیجے جاتے ہیں - تجارت بھی اگرچہ یہاں ہر ایک قسم کی بہت ہوتی ہے - مگر بزازوں کی تجارت بہت ہی وافر ہے + قدامت میں ملتان کی طرح یہ شہر بھی ضرب المثل ہے - اگرچہ کئی مرتبہ یہ اجڑا اور کئی دفعہ آباد ہوا - مگر آخر آبادی اسکی جو شیخ بہاؤالدین ذکریہ ملتانی کے وقت ۶۳۲ھ میں ہوئی - اس سے بعد بھی صدمات اسپر بہت آئے - مگر ویران نہیں ہوا - سکھوں کی فوج نے رنجیت سنگھ کے حملے کے وقت اس کو لوٹا - مگر قبضہ نہ کیا - سکھوں کی فوج اور قریب تھا کہ اجڑ جائے - مگر جب ریاست بہاولپور انگریزی حکومت کے تحت میں آکر محفوظ ہو گئی - تو سکھوں کا دست تعدی پھر اسپر نہ چلا + یہ آبادیاں اونچے ٹیلے کے اوپر ہیں - جو پہلے کھنڈرات سے بنے ہیں + اسلام میں سلطنت سے اول ہی یہ شہر حاکم نشین تھا اور اسلام کے وقت بھی حاکم نشین رہا + ایک آبادی اسکے متعلق موسوم لبہادات بخاری ہے جسکا بزرگ پہلے حضرت میر جلال الدین سرخ بخاری علیہ الرحمتہ یہاں آیا - انکے پوتے حضرت سید جلال الدین مخدوم جہانیان جہاں گشت علیہ الرحمتہ بڑے بزرگ اور ولی تھے - جنکا روضہ مبارک یہاں زیارت گاہ بنا ہوا ہے - اب تک انکی اولاد بھی یہاں قائض چلی آتی ہے + یہ حضرت سید حسینی حسنی نسبی ہیں - بلکہ کل ہندوستان میں جو سید بخاری اپنا شجرہ انکے ساتھ درست ملا دیگا حسبی نسبی ہوگا + دوسری گیلانی سیدوں کی ہے - یہ بھی بڑی بستی ہے - انکے بانی سید گیلانی ہیں جنکے بزرگ سید محمد حلبی بغدادی حلب سے آکر یہاں سکونت پذیر ہوئے - ان کا اور انکے صاحبزادے حضرت سید عبدالقادر ثانی کا روضہ یہاں موجود ہے - انکے سوائے اور بزرگوں کے روضے بھی یہاں بہت ہیں - اور کل شہر کی اگرچہ تین بڑی بستیاں ہیں - مگر انکے سوائے بھی متفرق آبادیاں ایک دوسرے کے پاس ہیں اور کل تعداد شمار کر کر سات اوچ میں مشہور ہیں + [مردم شماری ۱۹۳۱ء کے مطابق اوچ بخاری میں ۵۶۲۸ (بمع ہندو ۷۳۹) - اوچ گیلانی میں ۱۵۱۲ (بمع ہندو ۶۶) - اوچ مرغلہ میں ۱۸۴۰ (بمع ہندو ۶۹) = کل ۸۹۸۰ آبادی - صفحہ ۱۹] +

اوچ نام اسکا حضرت سید مخدوم جلال الدین سرخ بخاری علیہ الرحمتہ نے رکھا + اس سے پہلے اس شہر کو دیوگڑھ کہتے تھے - اور دیوسنگھ نامی ایک ہندو حاکم حکومت کرتا تھا - جب حضرت نے آکر اسکو زیر کیا - اور اوچ کے قلعہ میں اپنا تخت بچھایا - تو اوچ شریف اسکا نام قرار پایا - بالفعل سجادہ نشین صاحب مزارات حضرت بخاری کا سید محمود ہے اور قدیم سے جو سجادہ نشین یہاں ہوتے آئے - وہ ناصرالدین کے خطاب سے مخاطب ہوتا ہے اور سجادہ نشین مزارات سادات گیلانی کا گنج بخش کہلاتا ہے + اس شہر میں ہندو کم اور مسلمان بہت ہیں - ہندو یہاں کے کیراڑ کہلاتے ہیں + زمین اس خطہ کی اکثر چاہی ہے - اپنے اپنے کنوؤں پر زمیندار جھونپڑا باندھ کر رہتے ہیں اور رہٹ چوب کے ذریعہ سے آب پاشی ہوتی ہے +

مشاہیر اوچ صفحہ ۳۴-۳۵

۱- سید عبدالحمید بن سید جعفر المؤمن السماء - عمر بن حضرت علی مرتضےٰ کی اولاد میں سے تھے - ملتان میں آکر مقیم ہوئے + **عبدالحمید** اوچ میں حاکم ہوا تھا

۲- مخدوم شیخ عبدالقادر ثانی - حضرت پیران پیر محی الدین عبدالقادر گیلانی کی اولاد سے آٹھویں پشت میں تھے - بڑے عالم فاضل تھے - اشاعت اسلام کا بڑا کام کیا + ان کا ایک مشہور خلیفہ - شاہ حسن ارغون بیگ کا ہمعصر تھا - ان کے فرزند گنج بخش شاہ بھی مشہور ولی تھے + شیخ زین العابدین از اولاد مخدوم مذکور - اور شیخ ابراہیم خلیل خدا از اجل خلفاء مخدوم مسطور - ہمعصر تھے + شیخ حسن اور شیخ بھنو بھی اس سلسلہ کے

۳- مخدوم جہانیان سید جلال بخاری* ولی کامل تھے - جنکا لقب جہاں گشت تھا - یہ بزرگ شیخ بہاؤالدین ذکریا ملتانی کے دوست تھے اور شیخ رکن الدین انکے پوتے کے مرید تھے - اور شیخ نصیرالدین چراغ دہلی سے بھی ارادت رکھتے تھے - اور انہیں کے حکم سے اوچ میں آکر مقیم ہوئے تھے - ۷۸۵ھ (= سنہ ۱۳۸۴ع) میں وفات پائی - انکا فرزند شیخ برہان الدین قطب عالم جانشین ہوا - اسکی اولاد گجرات میں ہے +

۴- سید راجو قتال - سید جلال الدین بخاری کے پوتے تھے

۵- سید اسمٰعیل بخاری - شیخ بچلے اوچی - شیخ ضیائی - شیخ فضل اللہ - شیخ حماد قریشی - شیخ جمال درویش - یہ سارے مخدوم جہانیاں کے مرید اور کامل بزرگ گذرے ہیں +

* ابن بطوطہ نے انہیں کاھیدی کے لقب سے ذکر کیا ہے

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پنجاب پبلک لائبریری

رخہ

اخذات از

تاریخ اوچ (بہاولپور)

Microfilm کی تحریر

مرتبہ محمد حفیظ الرحمن حفیظ - حفیظ منزل بہاولپور - در سنہ ۱۳۴۹ھ مطابق سنہ ۱۹۳۱ء

اوچ کی زبان اور رسم الخط
مسرکار بکھ - پرگنہ اوچ - آئین اکبری

ایک قدیم اور مستقل آبادی ہونے کی وجہ سے یہاں ایک خاص زبان مروج تھی - جو رفتہ رفتہ اسلامی اثرات سے مستفید ہو کر ملتانی زبان میں جذب ہو چکی ہے - اور اسوقت ملتانی زبان اور اوچ کی زبان میں کوئی فرق نہیں - یہاں کی زبان اوچی تو کبھی تھی اب اوچ کی زبان ملتانی ہے +

اوچ بولی - ہندی حروف میں لکھی جاتی ہے - یہ رسم الخط اسوقت تک برابر مستعمل ہے اور تمام علاقہ قرب و جوار میں اسکا مستقل طور پر استعمال کیا جاتا ہے + ہندی حروف ہندوستان میں جہاں جہاں مروج ہیں کسقدر اختلاف صورت کے ساتھ تقریباً اسی تعداد میں ہیں + اوچ کی مروجہ رسم الخط کو ہندکی اوچی اور حروف کو اوچی اکھر کہتے ہیں + ۴۱ حروف ہیں اور صورت خط حسب ذیل ہے - یہ حروف بائیں طرف سے دائیں طرف کو لکھے جاتے ہیں

ا	ب	پ	ت	ٹ	ث	ج	چ	ح	خ
د	ڈ	ذ	ر	ڑ	ز	ژ	س	ش	ص
ض	ط	ظ	ع	غ	ف	ق	ک	گ	ل
م	ن	ں	و	ہ	ء	ی	ے		

تمام کاروباری تحریریں انہیں حروف میں لکھی جاتی ہیں - یہ اوچی حروف ملتانی اور سندھی (سیرامپوری) حروف سے کسیقدر مختلف ہیں + اس بحث کا یہاں موقعہ نہیں کہ ان حروف کی ایجاد کس طرح ہوئی - اور ان تینوں مذکورہ بالا اقسام حروف میں سے اولیت ایجاد کسکو حاصل ہے + [صفحات ۴۴ - ۵۰]

اقوام قدیمہ و آثار

سکندر اعظم کے قیام اوچ کے زمانہ میں جیسا کہ کرٹیس Curtius بیان کرتا ہے - سمرلیسی یا سمبیگری کی جنگجو قوم نے اطاعت قبول کی - وہ بہت طاقتور لوگ تھے - اور بہادری اور تعداد کثیر کی وجہ سے ہندوستان بھر میں انکے مقابل کوئی نہ تھا - ان کی فوج تعداد میں ساٹھ ہزار پیادہ اور چھ ہزار سوار تھے اور ہاتھی بھی تھیں + جیسلمیر کے موجودہ بھٹی انہیں کی اولاد سے خیال کئے جاتے ہیں اور بیکانیر کے باگڑی بھی انہیں کی اولاد سے ہیں - باگڑی یا باگڑی کے معنی بگڑ یعنی صحرا کا باشندہ ہے - یہ لفظ جاٹ راجپوتوں پر استعمال کیا جاتا ہے +

اوچ اب ریاست بہاولپور میں ہے - اسکے قریب قرب چند کھنڈرات ٹیلے اور پشتے ہیں + مسلمان اسے عزت کی نگاہ سے دیکھتے ہیں - کیونکہ یہاں سادات کے پانچ مشہور شہیدوں کے مزارات واقع ہیں + یہ مقام رائے ساہسی دوم کے چھ قلعوں میں سے ایک تھا + صفحہ ۴۸

دریاؤں کے رخ اور مقام اتصال

تیمور اور اکبر کے زمانہ تک چناب اور سندھ کا جنکشن اوچ کے محاذ میں مٹھن کوٹ کے موجودہ مقام اتصال کے اوپر ۶۰ میل کے فاصلہ پر واقع تھا - یہ اسوقت تک تبدیل نہیں ہوا تھا جب تک کہ رینل نے ۱۷۸۸ء میں سندھ کا جغرافیہ لکھا اور ۱۷۹۶ء میں مرزا مغل بیگ نے سیر و سیاحت کے وقت اسکو دیکھا + مگر موجودہ صدی کے آغاز میں دریائے سندھ کی رخ گردانی کے باعث اوچ کے اوپر بیس میل ایک پرانے پاٹ کو چھوڑ کر جنوب مغرب کا رخ کیا - اور مٹھن کوٹ پر دوسری شاخ (پھاٹ) میں شامل ہو گیا + [صفحہ ۲۹]

مختصر تاریخ صفحات ۳۲ - ۳۳

مفتی غلام سرور صاحب قریشی مورخ پنجاب اپنی مشہور تاریخ کتاب مخزن پنجاب میں لکھتے ہیں - [یہ کتاب ۱۲۸۵ھ میں لاہور میں شائع ہو چکی ہے] :-

"(اوچ سیدوں کا) بہاولپور کی ریاست کے متعلق یہ ایک پرانا شہر ہے دریائے پنج ند کے بائیں کنارہ سے تقریباً چار میل آباد ہے - اسکے گرد نہایت خوبصورتی کے ساتھ درختوں کے جھنڈ لگے ہوئے ہیں - اور علاقہ نہایت سرسبز و شاداب ہے +

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~~خلاف انسانیت~~ حملہ سے پہلے ہی وفات پا چکے تھے۔ اصل بات یہ ہے کہ ایسی بے اصل روایات لکھ کر مسلمانوں کے
ہمدردی اور ملک میں بھائی چارہ پیدا کرنے کی +2 ورنہ اس کی حقیقت کچھ بھی نہیں۔ نہ گورو صاحب کے کوئی بیٹا کسی سے
تلوار سے لڑا نہ اور نہ گورو صاحب کے بیٹوں کی خلاف انسانیت حرکات سے خوش ہوئے۔ ہاں سکھ بھائی اب بھی ہوش
میں آئیں اور ان جھوٹی روایات اور قصوں کو بھول جائیں۔ جو خود غرض لوگوں نے محض انہیں مسلمانوں کے خلاف
اشتعال دلانے کے لئے گھڑے ہیں

منقول از ریویو آف ریلیجنز اردو نومبر ۱۹۳۶ء

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صوبے دار اور بادشاہ کسی ہندو کو مسلمان بننے پر مجبور کرتے تھے +

دیوان چاند کے علاوہ اور بھی بہت سے ہندو معزز سرکاری عہدوں پر مامور تھے - مثلاً راجہ بھیم سنگھ پانچہزاری - اندر سنگھ - بہادر سنگھ - راجہ رام سنگھ - اجلادی راجوی - مانکوجی - راؤ الوپ سنگھ - اودے سنگھ - ماسہلا سنگھ اور لچھمن سنگھ وغیرہ - انکو نہ تو اسلام قبول کرنے پر مجبور کیا گیا اور نہ قتل یا دیوار میں چنے جانے کی دھمکی دی گئی - بلکہ بڑے بڑے عہدے دئے + اگر یہ سب ضمیر فروش تھے - تو مجبور کرنے کی ضرورت ہی نہ تھی - وہ خود بخود اسلام قبول کر لیتے - پس اس امر میں کوئی بھی شبہہ نہیں رہتا کہ حضرت عالمگیر کسی کو مذہب اسلام میں جبراً داخل کرنا جائز نہ سمجھتے تھے - اور گورو تیغ بہادر سنگھ صاحب کے بچوں کے قتل کی بنا ہی یہ بیان کیا جاتا ہے کہ انہیں زبردستی مسلمان بنانے کی کوشش کیگئی تھی - پس جب بنیاد ہی غلط - تو واقعہ خود بخود غلط ثابت ہو گیا +

میں نے اپنے مضمون میں یہ بھی لکھا تھا کہ ایسے قصے محض سکھ سکھ کشیدگی پیدا کرنے اور مسلمان بادشاہوں سے نفرت دلانے کیلئے غرض مند لوگوں نے گھڑے ہیں - پروفیسر صاحب ارشاد فرماتے ہیں کہ مسلمانوں کے خلاف نفرت انگیز حصے کیوں گھڑے گئے جبکہ ہمارے ملک میں ہندو - جینی اور عیسائی بھی آباد ہیں + اسکا جواب یہ ہے کہ ہندوؤں اور عیسائیوں کے برخلاف نفرت پھیلانے کی کوئی ضرورت نہ تھی - مگر مسلمان چونکہ حاکم تھے - اسلئے انکے خلاف لوگوں کو ابھارنے کی ضرورت تھی - اور اس غرض سے انکے خلاف اشتعال انگیز قصے گھڑے گئے - جنکا نتیجہ یہ ہوا کہ سکھوں کے دلوں میں مسلمانوں کے خلاف شدید نفرت پیدا ہو گئی - اور سکھوں نے گورو گوبند سنگھ کے بچوں کے قتل کے بہانے ہزاروں مسلمانوں کو تلوار کے گھاٹ اتارا + سرہند - واہلہ - کنجپورہ - سڈھورہ کو تباہ کیا - حرف سامانہ میں دس ہزار مسلمانوں کو قتل کیا - لدھیانہ سے کرنال تک مسلمانوں کے گاؤں تباہ و برباد کئے اور دہلی دلاسہ کو ویران کیا (کشمیر خالصہ ص۱۵)

مسلمانوں کے بزرگوں کے مقبروں سے ہڈیاں نکال کر جلا دیں - ہزاروں مسجدیں برباد کیں - ہزاروں غریب بچوں اور عورتوں کو بے دردی سے قتل کیا (سوانح عمری گورو گوبند سنگھ صاحب مصنفہ سردار لچھمن سنگھ) کہاں تک بیان کیا جائے - سکھ تاریخ مسلمانوں کے خون سے رنگین ہے اور مظلوم ہونے کا دعویٰ کرنے والوں نے یہ سب کچھ گورو صاحب کے بچوں کی دیوار میں چنے جانے کے بہانہ سے کیا + پھر اس حصہ کو گھڑنے کا مقصد تھا - جسمیں گھڑنے والوں کو کامیابی ہوئی +

اور عجیب بات یہ ہے کہ خود غرض لوگوں نے ان تمام مظالم کو گورو گوبند سنگھ کی خوشنودی کا موجب قرار دیا ہے چنانچہ گیانی گیان سنگھ لکھتا ہے کہ بندہ بیراگی کو گورو صاحب نے حکم دیا کہ سرہند کے صوبیدار کے بچوں کا انتقام لو - (تواریخ گورو خالصہ ص۱۹۵)

پھر گیانی گیان سنگھ لکھتا ہے کہ ۱۷۶۴ء میں بندہ بیراگی نے سرہند پر حملہ کیا اور کمانڈر جان سمیت قتل کیا - صوبہ دار کو زندہ آگ میں جلایا - سیدوں اور عہدوں کو مسمار کیا اور عورتوں کی بے حرمتی کی - (شمشیر خالصہ ص۱۵) گیانی گیان سنگھ ہی کا بیان ہے کہ جب اس انتقامی واقعہ کی اطلاع گورو صاحب کو دی گئی تو آپنے مراٹھا سردار کے اپنی خوشی کا اظہار کیا (تواریخ گورو خالصہ ص۱۹۶) بالکل بھائی سنتوکھ سنگھ اپنے مؤقر اخبار خالصہ سماچار لکھتے ہیں کہ بھائی کرم سنگھ - گنڈا سنگھ - سردار بہادر کامن سنگھ محمد لطیف - لوڈ شاہ - گوکل چند نارنگ - سردار کنگھم اور محمد خاں وزیر مکیب مورخین اس بات پر متفق ہیں کہ بندہ بیراگی نے ۱۷۶۷ء میں سرہند فتح کیا + [گورو بیر نے ص۱۱۹]

اسکے برعکس تواریخ یہ ہے کہ جب بندہ بیراگی نے سرہند پر ۱۷۶۷ء میں حملہ کر کے اسے فتح کیا اور گورو صاحب کی وفات ۱۷۰۸ء میں ہوئی - تو اس قاتلانہ حملہ کی اطلاع انکو کیسے ہوئی - اور گیانی گیان سنگھ کا یہ لکھنا کہ سرہند پر بندہ بیراگی نے ۱۷۶۴ء میں حملہ کیا تاریخ سے ثابت نہیں ہوتا - بلکہ یہ اسکے اپنے دماغ کی اختراع ہے - اسطرح یہ بات بھی بالکل غلط ہے کہ سرہند کی تباہی کی خبر سے گورو صاحب بہت خوش ہوئے - کیونکہ وہ سرہند پر بندہ بیراگی کے

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یہیں پر بس نہیں بلکہ دسویں گورو صاحب اپنے چھپے چھندوں میں یہ بھی فرماتے ہیں کہ ؎

مڑھی گور دیوال مسیتاں گرانگ　　توہی اکال ہری ہر جیا نانگ

مڑے وید شاستر اٹھارہ پران مال　　مڑے نانگ صلوٰۃ سنت قرآناں

یعنی مرگھٹ اور قبریں مندر اور مسجدیں گرانیں اور اکہ خدا کا نام جپائیں۔ ختنہ جانیو وید اور شاستر اور اٹھارہ پران اور ہٹ جاپ اذان اور سنت و قرآن +

گورو صاحب کے ان ارشادات سے بخوبی معلوم ہو سکتا ہے کہ ہندوؤں اور مسلمانوں کی مذہبی کتابوں عبادتگاہوں اور مقدس مقامات کے متعلق ان کی خواہشات کیا تھیں + اور اگر یہ کہا جائے کہ ہندوستان میں مندروں اور مسجدوں کے گھنڈرات مسلمانوں کی وحشت اور غارتگری کا نتیجہ نہیں بلکہ سکھ سورماؤں کی بہادری کے کرشمے ہیں۔ جنہوں نے بزعم خود گورو گرنتھ صاحب کی خواہش کو پورا کرنے کے لئے انہیں مسمار کیا تو یہ غلط واقعہ بالکل عیاں ہو جائے گا + چنانچہ بھائی گورداس فرماتے ہیں :-

سو ایوں اٹھے سنگھ بھجبکار کر سیوک ڈرنا ناں

مڑھی گور دیوال سمیت ڈھاہے کیے میدانا ناں　　[وار ۴۱]

یعنی سنگھ سورمے یوں گرج کر اٹھے کہ سارا جگ ڈر گیا۔ اور انہوں نے مرگھٹ اور قبریں مندر اور مسجدیں گرا کر میدان صاف کر دئے + اور کچھ زیادہ عرصہ نہیں گذرا کہ اکالیوں نے کول سر اکبر پر ہندوؤں کے مندر گرا کر صاف کر دئے جسکا اقرار خود سکھوں کو بھی ہے۔ (دیکھو سکھ سورج صفحہ ۱۱ بھائی سوہن سنگھ کیورچھ دوم ص ۲۲-۲۳)

پروفیسر گنڈا سنگھ صاحب حضرت عالمگیر اور دیگر شاہان اسلام پر کسی حملہ سے مندر گرانے کا الزام لگاتے ہیں۔ خواہ وہ اپنے گریبان میں منہ ڈال کر دیکھیں ——— تو انہیں معلوم ہو کہ غیر مذاہب کے لوگوں کی عبادتگاہوں اور مقدس مقامات اور مذہبی کتابوں کی بے حرمتی و تخریب کا اصل باعث کون سے مسلمانوں پر یہ الزام محض مخالفین کی طرف سے بے شک لگایا جاتا ہے کہ انہوں نے ہندوؤں کے مندر و غیرہ گرائے۔ مگر کوئی شخص یہ ثابت نہیں کر سکتا کہ اسلام نے ایسا کرنیکی تعلیم دی ہے۔ پس اگر کسی مسلمان نے دوسرے مذاہب کے مقدس مقامات کو خراب کیا تو یہ اسکا ایک انفرادی فعل سمجھا جائیگا مگر پروفیسر کے ماں اس امر کا کیا جواب ہے کہ سکھ کتب میں سکھ گوروؤں کی طرف یہ بات منسوب کی گئی ہے کہ وہ دوسرے مذاہب کے مقدس مقامات اور انکی مذہبی کتابوں کو تباہ کر دینے کی خواہش رکھتے تھے +

میں نے اپنے مضمون میں ایک سوال یہ بھی اٹھایا تھا کہ اگر (جیسا کہ گورو گوبند سنگھ صاحب کے بچوں کے قتل کے واقعہ میں بیان کیا جاتا ہے) حضرت اورنگزیب اور صوبیدار سرہند مذہب اسلام زبردستی منوانا چاہتے تھے۔ تو دیوان سچانند اور گنگو برہمن کو جو عاقل و بالغ تھے۔ کیوں مسلمان بننے پر مجبور نہ کیا گیا بلکہ ملازمت سے بھی برطرف کرنے کی دھمکی نہ دی گئی۔ اس کا جواب دیتے ہوئے پروفیسر گنڈا سنگھ صاحب نے لکھا ہے کہ گورو صاحب کے بچوں کے معاملہ میں زبردستی روا رکھی گئی۔ اس کے جواب میں پروفیسر صاحب فرماتے ہیں کہ تمام حکومتیں اپنے اقتدار کو قائم رکھنے کے لئے کئی ایک ضمیر فروش غلاموں کو گھر میں رکھتے ہیں۔ جو ان کی ہر جائز اور ناجائز حمایت اور تعریف کرتے ہیں۔ سچانند ضمیر فروش غلام تھا۔ پروفیسر صاحب نے دیوان سچانند کو ضمیر فروش غلام بنا کر پیش کرنے کی کوشش کی ہے۔ مگر گنگو برہمن کا نام تک نہیں لیا۔ کیا وہ بھی ضمیر فروش غلام تھا؟ اسنے تو گورو صاحب کی خدمت میں رہکر تربیت حاصل کی تھی +

اور عجیب استدلال یہ ہے کہ چونکہ سچانند ضمیر فروش غلام تھا۔ اسلئے اسے مسلمان نہ بنایا گیا۔ اگر سچانند واقعی ایسا ہوتا۔ تو چاہئے تھا کہ وہ صوبیدار اور خوشنودی حاصل کرنیکے لئے سب سے پہلے اسلام قبول کر کے اپنے خوشامدی ہونیکا ثبوت دیتا۔ مگر وہ صوبیدار کے دربار میں رہکر ہندو رہا۔ جو اس بات کا ثبوت ہے کہ نہ سچانند خوشامدی تھا اور نہ

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مذہبی عبادت گاہوں کا احترام کرتے ہیں - تو انہوں نے اس سے ناجائز فائدہ اٹھانے کے لئے مندروں کو بغاوت کا مرکز بنانا شروع کر دیا - چونکہ مسلمان بادشاہوں کو یہ مرکز مسمار کرنے پڑے پس مندروں کے گرانے کا اصل باعث وہ باغی ہوئے جنہوں نے مقدس عبادت گاہوں کو بغاوت کے ناپاک اغراض کے لئے استعمال کرنا چاہا + مسلمان بادشاہوں کو کوئی الزام نہیں دیا جا سکتا +

اگر مسلمانوں کو مندروں سے دشمنی ہوتی - یا انکی نگاہوں میں مذہبی عبادتگاہوں کا احترام نہ ہوتا - تو اسکا نتیجہ یہ ہونا چاہئے تھا کہ ہندوستان میں اسلامی حکومت کے عہد میں کوئی بھی مندر نہ رہتا - مگر واقعہ یہ ہے کہ مسلمانوں نے غیر مذاہب کی عبادتگاہوں کی پوری حفاظت کی - اور سکھوں کے گورداروں سے تو احتیارانہ سلوک کیا - اور ضعیف مزاج سکھوں کو اسکا اعتراف ہے - چنانچہ دیال سنگھ صاحب اپنی کتاب "بابا نانک دا نرمل پنتھ" کے صفحہ ۸۹ میں لکھتے ہیں کہ اس نانک وقت میں بھی جبکہ سکھوں کو اپنے کئے کا بدلہ مل رہا تھا - سکھ گوروں کا محفوظ رکھا گیا +

Who is this Sayal Singh. Here for the first time about him & his book

حضرت عالمگیر اورنگزیب پیش پیش ہر کہ دکن میں ہے - وہاں ہزاروں بتخانے تھے - کسی کو انہوں نے نہ چھیڑا + عالمگیر کی مذہبی رواداری اور نیکی کا اندازہ مندرجہ ذیل واقعہ سے لگایا جا سکتا ہے جسے مسٹر آرنلڈ نے اپنی کتاب Preaching of Islam صفحہ ۲۸۰ میں بیان کیا ہے - وہ لکھتے ہیں :-

(واقعات عالمگیری) "اورنگزیب کے فرامین اور مراسلات" کے ایک خطی مجموعہ میں - جو ابھی تک طبع نہیں ہوا ہے - مذہبی آزادی کا وہ جامع و مانع اصول درج ہے - جو ہر ایک بادشاہ کو غیر مذہب کی رعایا سے برتنا ضروری ہے - اس واقعہ کے متعلق یہ اصول بیان ہوا ہے - وہ یہ ہے - کہ عالمگیر کو کسی شخص نے عرضی دی کہ ہندو ملازموں کو جو تنخواہ تقسیم کی جاتی ہے - اس میں سے ہر ایک سے جزیہ وصول کر لیا جائے - کیونکہ وہ آتش پرست ہیں - اور انکی جگہ تجربہ کار مسلمان لگائے جائیں - کیونکہ قرآن شریف میں آیا ہے یا ایہا الذین آمنوا لا تتخذوا عدوی وعدوکم اولیاء یعنی اے مومنو میرے اور اپنے دشمنوں کو دلی دوست نہ بناؤ + عالمگیر نے اس عرضی پر یہ حکم لکھا کہ مذہب کو دنیا کے کاروبار میں دخل نہیں ہے اور نہ ان حالت میں تعصب کو جگہ ملتی ہے - اور اسکی تائید میں یہ آیت پیش کی لکم دینکم ولی دین یعنی تمہارے لئے تمہارا دین ہے اور میرے لئے میرا دین - بادشاہ نے مزید لکھا کہ جس نے یہ عرضی لکھنے والے نے درج کی ہے - اگر میری سلطنت کا دستور العمل ہوتا تو بھی چاہئے تھا کہ اس ملک میں سب ہندوؤں اور انکی رعیت کو تباہ کر دیتے - مگر یہ کیونکر ہو سکتا ہے - بادشاہی نوکریاں سب رعایا کو لیاقت اور قابلیت کے مطابق ملنگی اور ہمیں اور کسی امر کا لحاظ نہیں کیا جا سکتا +

پروفیسر صاحب شاہان اسلام پر تو اعتراض کرتے ہیں کہ انہوں نے ہندوؤں کے مندر گرائے - مگر اپنے گھر کی انہیں خبر ہی نہیں کہ خود سکھ گوروؤں اور جیلوں پر غیر مذہب والوں کی مذہبی عبادتگاہوں پر دست درازیاں کرنے میں کیسے کیسے شدید الزام عائد ہوتے ہیں + یہ ایک تاریخی حقیقت ہے کہ گورو ہرگوبند صاحب کے بھیروں نامی سکھ نے ایک دیوی (کالی) کا مندر توڑا - اور ہندوؤں کی شکایت پر گورو صاحب نے اس کی بڑی سرزنش کی - بلکہ دشنودی کا اظہار فرمایا + اسی طرح سکھوں کی نہایت مستند تاریخ "سوچ پرکاش" کے صفحہ ۱۱۱ میں لکھا ہے کہ گورو گوبند سنگھ صاحب نے کیلکہ دیوی پر جو ہندوؤں کا تیرتھ ہے اپنے مسندوں کو انعام دینے کے لئے ہندو یاتریوں کی پڑتال اتروائی - اور گورو گوبند سنگھ تو حضرت اورنگزیب کے ہمعصر تھے - اپنے خاص بھائی تک لکھتے ہیں کہ بھائی دیا کی جاؤں سے میں نے لڑائی کرنا جو کہ ۔۔۔ آن بیتہ مستندوں بیت شکن ۔۔۔ وہ بیتہ ہیں اور میں بیت شکن ہوں

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بھائیوں کو قتل کیا تھا۔ یہ ایک علیحدہ تاریخی واقعہ ہے جسکے حسن و قبح پر جداگانہ بحث ہو سکتی ہے۔ مگر فی الحال یہ بھائی بحث کے موضوع سے خارج ہے۔ اور پروفیسر صاحب نے اسکا ذکر بے محل کر کے اپنے ناظرین کی توجہ اصل موضوع سے ہٹانے کی کوشش کی ہے + پروفیسر صاحب نے یہ خوب کہا کہ حضرت اورنگزیب بے الفاظ پسندوں کی نگاہ میں قابل نفرت ہیں + اگر وہ فی الواقعہ ایسے ہی قابل نفرت ہیں جیسا کہ پروفیسر صاحب نے ظاہر کیا ہے تو گورو گوبند سنگھ صاحب نے انکی مدح میں ایک بلیغ و فصیدہ کیوں تصنیف فرمایا جسمیں انہیں فرشتہ صفت اور آسمانی مرتبہ رکھنے والا بتایا + یہ قصیدہ دسویں گرنتھ میں شامل ہے + پروفیسر صاحب پڑھکر بتائیں کہ کیا گورو صاحب بھی پڑھے لکھے الفاظ پسند ہونیکا دعوی کرتے ہیں جب گورو صاحب جو حضرت اورنگزیب کے ہم عصر تھے انکی تعریف کرتے ہیں تو پروفیسر صاحب کو یہ کہنا زیب نہیں دیتا کہ حضرت اورنگزیب بے الفاظ پسندی کی نگاہ میں قابل نفرت ہیں۔ کیونکہ انکی زد گورو صاحب کی الفاظ پسندی پر بھی پڑتی ہے + پروفیسر صاحب نے یہ بے باکانہ ریمارک کر کے اپنی دانائی کا ثبوت نہیں دیا۔ کاش وہ ایسے الفاظ لکھنے سے قبل یہ سوچ لیتے کہ ان سے حضرت اورنگزیب سے عقیدت رکھنے والے مسلمانوں کے جذبات مجروح ہونگے اور ایسی قسم کے الفاظ قوموں میں باہمی تنافر کا موجب ہوا کرتے ہیں +

میں نے اپنے مضمون میں لکھا تھا کہ یہ کہنا کہ صوبہ دار سرہند نے نو اور سات سال کے بچوں کو شاہی جاگیر عہدہ اور خلعت کا لالچ دیکر مسلمان بنانے کی کوشش کی سراسر خلاف قیاس ہے کیونکہ اتنی چھوٹی عمر کے بچوں کو ان چیزوں کا احساس ہی نہیں ہو سکتا۔ اور نہ خود اسلام میں جبر روا ہے + اسپر پروفیسر صاحب لکھتے ہیں کہ کیا مسلمان بادشاہ ہر ایک کام اسلام کے ترازو میں تولکر کرتے تھے + ہندوستان کے مشہور مشہور ہندوؤں کے ہندوؤں کے لکھنؤات جس وحشت اور غارتگری کا نمونہ پیش کر رہے ہیں سراسر اسلام میں جائز ہے"

یہ درست ہے کہ سارے مسلمان بادشاہوں کے متعلق یہ نہیں کہا جا سکتا کہ ان کے اعمال اسلام کے مطابق تھے۔ مگر حضرت اورنگزیب کے متعلق ہم علی وجہ البصیرت یہ یقین رکھتے ہیں کہ وہ نہایت باخدا بزرگ تھے۔ اور انکی طرف یہ ظلم منسوب کرنا کہ انکے حکم سے صوبہ دار سرہند نے گورو صاحب کے بچوں کو دیوار میں چنوایا قطعاً غلط ہے +

اور جو کہ اس واقعہ کو مذہبی رنگ دیا جاتا ہے۔ یعنی یہ کہا جاتا ہے کہ یہ ظالمانہ قتل معصوم بچوں کو مذہب اسلام میں داخل کرنے کے لئے (گویا اسلام کی خاطر) کیا گیا۔ اسلئے اگر یہ ثابت ہو۔ اسلام میں زبردستی اور جبر سے کسی کو مسلمان بنانے کی اجازت ہی نہیں۔ تو یہ فرضی افسانہ خود بخود الفاظ پسندوں کی نگاہ میں مشکوک ہو جائیگا۔ پس اسلام میں جبر کی اجازت نہ ہونے کے مسئلہ کا اس فرضی واقعہ سے براہ راست تعلق ہے اور اسی وجہ سے اسکا ذکر کیا گیا ہے

کسی مسلمان بادشاہ نے اگر شراب پی یا اور برا کام کئے تو وہ کام اس نے یہ سمجھکر نہیں کئے کہ میں یہ فعل اسلام کی خاطر کرتا ہوں لیکن یہاں تو معصوم بچوں کے قتل کو اسلام کی خاطر بتایا جاتا ہے۔ پروفیسر صاحب نے مسلمان بادشاہوں کے شراب پینے کی جو مثال دی ہے۔ وہ یہاں چسپاں نہیں ہوتی +

کچھ شاہان اسلام کا ہندوؤں کا گرانا۔ سو اس کے متعلق پروفیسر صاحب کو جاننا چاہئے کہ ہندوؤں کو کسی مذہبی تعصب کی وجہ سے نہیں گرایا گیا + بلکہ چونکہ ہندو باغیوں کے مرکز تھے۔ جہاں جمع ہو کر حکومت کے خلاف بغاوت کے منصوبے کئے جاتے تھے۔ اسلئے ایسے ہندوؤں کو سزا دی گئی۔ اور کسی مذہب حکومت کے نقطہ نظر سے یہ ظلم قرار نہیں دیا جا سکتا۔ ہمارے اس زمانہ میں بھی جو تہذیب و تمدن کا زمانہ کہلاتا ہے بغاوت کے مرکزوں کو تباہ کرنا خلاف آئین یا ظلم نہیں سمجھا جاتا۔ مثلاً متھرا کے اطراف میں بغاوت ہوئی اور شاہی خزانہ لوٹا گیا۔ تو بنارس کا بت خانہ کاشی ناتھ اور متھرا کا دیوبت خانہ جو البوالفضل کی لوٹ سے مزین تھا بنایا تھا۔ مسمار کیا گیا + چارا یہ ہوتا ہے کہ مسلمان بادشاہوں کو ہندوؤں سے کچھ دشمنی نہ تھی۔ بلکہ دشمنی بغاوت کے اڈوں سے تھی۔ اور جب باغیوں نے یہ دیکھا کہ مسلمان اسلامی تعلیم کے مطابق

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اس عنوان کے ذیل میں میرے دو مضمون رسالہ ایڈیٹر میں شائع ہو چکے ہیں جن میں میں نے نہایت دلائل اور قرآن کی روشنی میں یہ لکھا تھا کہ گورو گوبند سنگھ صاحب کے بچوں کے دیوار میں چنائے جانے کا افسانہ جو ڈسپل تحقیقات کے رو سے بالکل غلط اور فرضی ثابت ہوتا ہے + پروفیسر لنگا سنگھ صاحب ایڈیٹر رسالہ "امرت" امرتسر نے اپنے رسالہ بابت ماہ فروری میں میرے مضمون کی پہلی قسط کا جو رسالہ ایڈیٹر کی ماہ جنوری ۱۹۲۹ء کی اشاعت میں چھپی تھی - جواب دینے کی کوشش کی تھی + اسکے بعد میرے مضمون کی دوسری قسط ایڈیٹر کی ماہ مارچ کی اشاعت میں شائع ہوئی اور میرا مضمون ایک حد تک مکمل ہوا + میں منتظر رہا کہ پروفیسر صاحب اپنے مضمون کو مکمل کریں - تو میں جواب الجواب لکھوں - مگر انتظار بے سود ثابت ہوا - کیونکہ موصوف نے ماہ فروری کے بعد آج تک اس موضوع پر دوبارہ قلم نہیں اٹھایا - ماہ فروری کے پرچہ میں انہوں نے جو جواب میرے مضمون کا دیا ہے - وہ نہ صرف یہ کہ نامکمل ہے - بلکہ کسی لحاظ سے بھی جواب کہلانے کا مستحق نہیں ہے

آپنے ابتدا میں بطور تمہید بعض ایسی باتیں لکھی ہیں - جنکا اصل مسئلہ سے کچھ بھی تعلق نہیں ہے + اسکے پروفیسر صاحب کی حقیقی جواب سے عاجزی اور بے بسی کا پتہ چلتا ہے + مثلاً آپ تحریر فرماتے ہیں کہ تمام مسلمان جماعت احمدیہ کو مرتد قرار دیتے ہیں + ہماری سمجھ میں نہیں آیا کہ اس سے پروفیسر صاحب کا کیا منشا ہے + اگر یہ تسلیم بھی کر لیا جائے کہ تمام مسلمان جماعت احمدیہ کو مرتد قرار دیتے ہیں (حالانکہ واقعہ یہ نہیں ہے) تو اس سے گورو گوبند سنگھ صاحب کے بچوں کے قتل کے افسانہ پر کیا اثر پڑ سکتا ہے + کیا اس سے یہ کہانی ثابت ہو جاتی ہے کہ گورو صاحب کے بچے دیوار میں چنائے گئے تھے؟ ظاہر ہے کہ ان دونوں چیزوں کا آپس میں کچھ بھی تعلق نہیں ہے + پھر پروفیسر صاحب جماعت احمدیہ کے ارتداد کے فتوٰی کا ذکر گورو صاحب کے بچوں کے دیوار میں چنائے جانے کے واقعہ پر بحث کے دوران میں کیوں کیا - ہماری سمجھ میں اسکی وجہ سوائے اسکے کچھ نہیں ہو سکتی کہ ناظرین کی توجہ اصل بات سے ہٹا کر ادھر ادھر کی باتوں میں الجھانا چاہتے ہیں +

اگر پروفیسر صاحب کا منشاء اس سے یہ ہے کہ چونکہ مسلمانوں نے احمدیوں کو مرتد قرار دیا ہوا ہے - اسلئے کسی احمدی کو اسلام یا کسی مسلمان بزرگ پر الزام کی تردید کا حق نہیں ہے - تو میں کہتا ہوں کہ پروفیسر صاحب کو بھی تو سکھوں نے مرتد قرار دیا ہوا ہے - پھر آپ کیوں سکھوں کی طرف سے وکالت کر رہے ہیں - چنانچہ رسالہ "امرت" بابت ماہ اپریل ۱۹۲۸ء کے صفحہ ۶۹ میں آپ فرماتے ہیں :- "میری خوش قسمتی ہے کہ مجھے آج خالصہ سماچار اور اسکے ساتھی اخباروں کے دارالشرلعت کی شرعی فتوٰی دینے والی کمیٹی سے گورو کا فتوٰی حاصل ہوا ہے - شکر ہے جان بچا لیا ہوا ہے" + پروفیسر صاحب اسکے جواب میں یہ نہیں کہہ سکتے کہ گورو کے سکھوں نے مجھے پتیت (مرتد) کہا ہے - مگر میں خود تو اپنے آپ کو مرتد نہیں سمجھتا - اسلئے دوسروں کے فتوٰی کا مجھ پر کیا اثر ہو سکتا ہے - میں خود بھی اپنے آپ کو سکھ مذہب سے خارج سمجھوں - اور سکھ مذہب پر اگر کوئی الزام ہو - تو اسکا جواب دوں - پس یہی جواب اپنے اعتراض کا وہ ہماری طرف سے سمجھ لیں +

علاوہ ازیں جو الزام اور بہتان خود کسی پر ہو - ہر منصف مزاج آدمی کا یہ فرض ہے کہ وہ اسکی تردید کرے - اسمیں مسلمان یا کافر کی کوئی شرط نہیں ہے - خصوصاً جبکہ اس الزام اور بہتان کی وجہ سے ایک ملک کی دو جماعتوں میں خطرناک دشمنی کا بیج بویا جا رہا ہے - پس ہم خود مرتد اور کافر ہی سہی - لیکن ایسے الزام کی جو سکھوں اور مسلمانوں میں ایک دوسرے سے عداوت کا باعث بن رہا ہے - ضرور تردید کریں گے - اور ایسا کرنا ہمیں لازم اور واجب ہے +

آگے چلکر پروفیسر صاحب حضرت اورنگزیب عالمگیر کے متعلق لکھتے ہیں - کہ "حسین جسنے باپ کو قید اور بھائیوں کو قتل کیا ایک مسلمہ تاریخی حقیقت ہے - کیا ہر انصاف پسند نوٹ کی نگاہ سے دیکھے گا + باپ کو قید اور بھائیوں کو قتل کرنے کا بھی گورو صاحب کے بچوں کے دیوار میں چنائے جانے سے کوئی تعلق نہیں ہے - پروفیسر صاحب کو چاہئے تھا کہ اصل نقطہ پر گفتگو کو محدود رکھتے اور دنیا جہان کے حقوں اور واقعات کو نہ لے بیٹھتے + ہمیں تو اسوقت صرف گورو صاحب کے بچوں کے قتل کی تحقیقات کرنی ہے وبس - اس سے اس امر کا کیا تعلق کہ حضرت اورنگزیب عالمگیر نے اپنے باپ کو قید اور

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الزام کو ثابت کرنے میں روک ہو جاتا ہے۔ اس سے پہلی قسط میں ہم اس واقعہ کے متعلق سکھ مورخین کی چند اختلافات بیان کر چکے ہیں۔ اس قسم کی کچھ اور اختلافات بیانات بھی ملاحظہ فرمائیں +

(ا) اکثر مورخین نے دیوار میں چنائے جانے کے واقعہ کی تاریخ لکھنے سے گریز کیا ہے۔ جو اس امر کا ثبوت ہے کہ وہ تاریخ وقوعہ کی نسبت کوئی قطعی فیصلہ نہ کر سکے۔ اور یہ بات بھی الزام کو حد درجہ کمزور ثابت کرتی ہے۔ جو ظاہر ہے لیکن بعض مورخین نے تاریخ لکھنے کی جرأت کی ہے۔ ان میں باہمی اختلاف پایا جاتا ہے۔ چنانچہ گیانی گیان سنگھ نے تواریخ گورو خالصہ طبع ۱۸۷۴ء میں اس واقعہ کا سن ۱۷۶۱ بکرمی لکھا ہے۔ مگر گیانی شیر سنگھ نے "تواریخ گورو خالصہ" صفحہ ۴۸۶ میں سمت ۱۷۶۲ بکرمی لکھا ہے +

(ب) دوسرا اختلاف نوعیت قتل میں ہے۔ عام طور پر تو یہی مشہور ہے کہ صاحبزادوں کو دیوار میں چنوا دیا گیا۔ مگر گیانی گیان سنگھ نے "پنتھ پرکاش" طبع ۱۸۶۹ء میں لکھا ہے:-

"کہ ساسل بیگ اور باہیل بیگ نامی جلادوں نے صوبہ دار کے حکم سے بچوں کے سر تن سے جدا کر دیئے" + گیانی گیان سنگھ نے بھی "تواریخ گورو خالصہ" طبع ۱۸۶۱ء میں بچوں کا تلوار سے قتل ہونا ہی لکھا ہے +

(ج) سرہند میں جن صاحبزادوں کو دیوار میں چنا یا جانا بیان کیا جاتا ہے۔ انکی شخصیت میں بھی اختلاف ہے + گیانی گیان سنگھ تواریخ گورو خالصہ طبع ۱۸۷۶ء میں اور گیانی گیان سنگھ "تواریخ گورو خالصہ" طبع ۱۸۶۱ء میں اور پروفیسر سندر سنگھ ایم اے سی سی گورو نانک کالج گوجرانوالہ تواریخ گورو خالصہ طبع ۱۹۰۶ء میں لکھتے ہیں کہ ان دو صاحبزادوں میں سے جو سرہند میں قتل کئے گئے۔ ایک زورآور سنگھ تھا۔ لیکن برعکس اسکے سوجس پرکاش رت ۶۔ النور ۱۹۷۰ء صفحہ ۱۹۶ بھائی سنتوکھ سنگھ اور گورو گوبند سنگھ داجیو طبع ۱۹۴۷ء صفحہ گیانی شیر سنگھ میں لکھا ہے کہ صاحبزادہ زورآور سنگھ جھگڑے میں لڑتا ہوا مارا گیا۔ پھر جنم ساکھی بالا مطبوعہ منشی گلاب سنگھ کے طبع ۱۹۰۹ء میں بھی یہی لکھا ہے کہ زورآور سنگھ جھگڑے کی جنگ میں مارا گیا لیکن اس جنم ساکھی کے نئے ایڈیشن میں جو گورو خالصہ پریس میں چھپی ہے زورآور سنگھ کی بجائے "ججھار سنگھ" لکھ دیا ہے۔ علاوہ گورو بلاس پادشاہی دسویں کے ادھیائے ۳۱ میں ججھار سنگھ کا سرہند میں مارا جانا لکھا ہے۔ پس یہ اختلاف بھی اس واقعہ کے غلط ہونے کی زبردست دلیل ہے

آئندہ قسط میں انشاء اللہ پروفیسر گنڈا سنگھ صاحب کے جواب پر جو انہوں نے اپنے رسالہ امرت میں میرے مضمون کی سابقہ قسط کا دیا تھا۔ تنقید کی جائیگی +

منقول از رسالہ دلیر آف ریلیجنز اردو جون ۱۹۳۹ء

ف - یہ نام گیانی گیان سنگھ کے دماغ کی اختراع ہے۔ اور انکا کوئی ذکر کسی معتبر تاریخ میں نہیں ملتا۔ مگر اور مصنف بجز انگریز کے یہی گیانی صاحب تواریخ گورو خالصہ طبع ۱۸۷۶ء میں لکھتے ہیں۔ کہ صوبہ دار نے بچوں کو دیوار میں زندہ چنوا کر ہلاک کیا۔ کیا اس سے بڑھ کر بھی کوئی اختلاف بیانی ہو سکتی ہے

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II

رسالہ ریویو بابت جنوری ۱۹۳۹ء میں یہ ثابت کیا جا چکا ہے کہ گورو گوبند سنگھ صاحب کے دیوار میں چنے جانے کا قصہ بالکل غلط ہے۔ جو محض سکھ کشیدگی پیدا کرنے کے لئے گھڑا گیا ہے + آج اس سلسلہ میں چند اور باتیں پیش کی جاتی ہیں۔ جو قابل غور ہیں جن سے اس افسانہ کا جھوٹا ہونا اظہر من الشمس ہو جاتا ہے +

اول — الزام قتل کو ثابت کرنے کیلئے سب سے پہلی ضروری اور اہم چیز چشمدید گواہوں کی شہادت ہوتی ہے۔ اگر چشمدید گواہ نہ ہوں۔ تو دنیا کی تمام مہذب حکومتوں کے آئین کے مطابق الزام قتل ہرگز ثابت نہیں ہو سکتا۔ اور یہ عجیب بات ہے۔ کہ جن سکھ مورخوں نے گورو گوبند سنگھ صاحب کے بچوں کے دیوار میں چنے جانے کا واقعہ لکھا ہے۔ اور اسکی ذمہ داری حضرت اورنگزیب عالمگیر کے عامل صوبہ سرہند پر ڈالی ہے۔ ان میں سے بلا استثنا کوئی بھی چشم دید گواہ کی حیثیت نہیں رکھتا۔ بلکہ سب کے سب گورو صاحب کی وفات کے بہت عرصہ بعد ہوئے ہیں اور ظاہر ہے کہ اس حالت میں انکی شہادت قابل قبول نہیں ہو سکتی جیسا کہ اس سے قبل بھی ثابت کیا جا چکا ہے + اس معاملہ میں سب سے زیادہ مستند گواہی سینا پت کی سمجھی جاتی ہے۔ کیونکہ وہ گورو گوبند سنگھ کے درباریوں میں تھا اور اسنے گورو صاحب کے چشمدید حالات قلمبند کئے ہیں + وہ لکھتا ہے کہ جنگ جمکور میں گورو صاحب کے چاروں صاحبزادے موجود تھے۔ جو مخالف فوجوں سے لڑتے رہے۔ چنانچہ گورو سوبھا گ ننھا اور صفحہ ۱۲ صفحہ ۶۶ صفحہ ۳۵ و ۳۶ و ۳۵ میں صاحبزادہ اجیت سنگھ کا لڑنا مذکور ہے۔ اور صفحہ ۶۵ و ۶۶ میں صاحبزادہ زورآور سنگھ کا لڑنا لکھا ہے اور صفحہ ۷۳ صفحہ ۷۵ میں صاحبزادہ فتح سنگھ و ججھار سنگھ کا لڑتے ہوئے قتل ہونا بیان ہوا ہے +

اس سے ثابت ہوتا ہے کہ صاحبزادہ فتح سنگھ جمکور کی جنگ میں قتل ہوا۔ اور بعد کے سکھ مورخین کا یہ بیان کہ صوبہ دار سرہند نے صاحبزادہ فتح سنگھ اور زورآور سنگھ کو حضرت اورنگزیب عالمگیر کی ہدایت کے ماتحت دیوار میں چنوا دیا تھا۔ بالکل بے بنیاد اور غلط ہے۔ رہا باقی پچاس فیصدی یعنی زورآور سنگھ کا دیوار میں چنا جانا۔ سو اسکا بے بنیاد ہونا بھی سینا پت ہی کے بیان سے ثابت ہوتا ہے۔ وہ لکھتا ہے کہ اورنگزیب عالمگیر کی وفات کے بعد گورو گوبند سنگھ صاحب اپنی آخری عمر میں حیدرآباد جا رہے تھے۔ تو زورآور سنگھ انکو راستہ میں ملا۔ سینا پت کے اصل اشعار یہ ہیں:

"الپ دوس کچھ تہاں بتائے" صاحب زورآور سنگھ آئے
اننہ بھیو بدھ انگ اپارا دیا کری لوران کرتارا
انک بھانت منگل گن گائے انک بھانت باجن بجوائے۔ [سری گورو سوبھا گ ننھا صفحہ ۹۶

ان اشعار کا مطلب یہ ہے کہ صاحبزادہ زورآور سنگھ گورو صاحب کے پاس آئے۔ جسپر آپنے بہت خوشی منائی۔ باجے بجوائے۔ دان کیا اور انعامات تقسیم کئے + اس سے صاف معلوم ہوتا ہے کہ صاحبزادہ فتح سنگھ کی طرح زورآور سنگھ کے چنے جانے کا واقعہ بھی غلط ہے۔ گویا یہ سارا افسانہ سو فیصدی جھوٹا ہے +

دوم — سینا پت نے گورو صاحب کے چاروں صاحبزادوں کے متعلق تفصیل سے لکھا ہے کہ وہ جنگ جمکور میں مخالف فوجوں سے خوب لڑے اور یہ کہ زورآور اور اجیت سنگھ نے دشمنوں کے بہت آدمیوں کو تہ تیغ کیا اور ججھار سنگھ اور فتح سنگھ بہادری سے لڑتے ہوئے مارے گئے۔ [سری گورو سوبھا گ ننھا صفحہ ۱۲]

اس سے سکھ مورخین کی اس غلط بیانی کی تردید ہوتی ہے کہ سرہند میں دیوار میں چنے جانے کے وقت صاحبزادگان نابالغ تھے۔ یعنی ایک سات سال کا اور دوسرا نو سال کا + اصل بات یہ ہے کہ سکھ مورخین نے اس فرضی قصہ کو زیادہ سے زیادہ مشتعل بنانے کیلئے طرح طرح کی رنگ آمیزی سے بیان کیا ہے۔ اور چونکہ اسکی کوئی تاریخی اصل نہ تھی اسلئے جیسے جی میں جچا آپنے لکھ دیا۔ وہ لکھتا چلا گیا۔ اور نابالغی کا ذکر محض مسلمانوں کی انتہائی ظالمانہ ذہنیت کو ظاہر کرنیکے لئے کیا جاتا ہے +

سوم — قتل کے مقدمہ میں اگر گواہوں کے بیانات میں کسی قسم کی اختلاف بیانی پائی جائے تو یہ امر بھی

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شانشاہ را بندہ چاکریم اگر حکم آید بجاں حاضریم
اگرچہ بیاید بہ فرمان حسن حضورت بیارم بہ جاں تن

ترجمہ ۔ اے شانشاہ ہم آپ کے چاکر و بندہ ہیں ۔ اور حکم ہو تو جان تک حاضر ہیں ۔ اگرچہ فرمان شاہی آئے ۔ تو میں حضور کی خدمت میں جان و تن لیکر حاضر ہونگا +

یہ یاد رہے کہ ظفر نامہ کے لکھنے سے قبل بقول سکھ مورخین کے گورو صاحب کے بچے مارے جا چکے تھے +

امر چہارم +

سکھوں کی نہایت اعلیٰ پایہ کی تاریخی کتاب کبیع پرکاش میں لکھا ہے کہ گورو گوبند سنگھ کا صاحبزادہ زورآور سنگھ جنگ چمکور میں مارا گیا تھا ۔ مگر زیر بحث قصہ میں یہ ظاہر کیا جاتا ہے کہ زورآور سنگھ کو اسکے بھائی کیساتھ صوبے دار سرہند نے دیوار میں چنوا کر مار دیا تھا ۔ پس یہ ایک کھلی اختلاف بیانی ہے ۔ جسکی موجودگی میں کوئی منصف مزاج جج یہ فیصلہ دینے سے رک نہیں سکتا کہ صوبے دار کے ظلم کی داستان یقینی طور پر جھوٹی اور غلط ہے ۔

امر پنجم ۔

پھر اس قصہ کے فرضی ہونے کا ایک اور قطعی ثبوت یہ ہے کہ بچوں کو دیوار میں چنے جانے کا واقعہ شانشاہ اورنگزیب کی زندگی میں بیان کیا جاتا ہے ۔ اور سینیاپت کوی جو گورو گوبند سنگھ کے خاص درباریوں اور صاحبوں میں سے تھا ۔ گورو صاحب کے سفر دکن کا ذکر کرتے ہوئے جو انہوں نے اپنی آخری عمر میں اورنگزیب کی وفات کے بعد انکے بیٹے بہادر شاہ کے عہد کا لکھا تھا ۔ لکھتا ہے

تبے نکٹ چیتوڑ کے آئے آئیو زورآور سنگھ دیکھنے سدھایئو [سری گورو سوبھا ص۹۶]

یعنی گورو صاحب چیتوڑ کے قریب پہنچے تو آپ کا بیٹا زورآور سنگھ دیکھنے کو آیا ۔ اب جائے غور ہے کہ اگر زورآور سنگھ بعہد اورنگزیب عالمگیر سرہند کی دیوار میں چنا جا چکا تھا ۔ تو بہادر شاہ کے عہد میں ایک کافی عرصہ کے بعد حیدرآباد کے راستہ میں وہ گورو صاحب کو کیسے ملگیا ۔ پس اس قصہ میں یہ ایک اور اختلاف بیانی ہے جس سے صوبیدار سرہند کے ظلم کا افسانہ محض غلط اور حقیقت سے بعید ثابت ہونے میں کوئی شک و شبہ کی گنجائش نہیں رہ جاتی +

اصل بات یہ معلوم ہوتی ہے ۔ کہ چمکور کی لڑائی میں افراتفری میں گورو صاحب کے بچے گم ہو گئے ہونگے ۔ جن کے نہ ملنے پر یہ فرض کر لیا گیا ہوگا ۔ کہ وہ مارے گئے ہیں ۔ اور چونکہ عرصہ لڑائی میں مارے جانے سے زیادہ اشتعال پیدا نہ ہوتا تھا ۔ اسلئے اسے زیادہ اشتعال انگیز بنانے کے لئے دیوار میں چنے جانے کا واقعہ گھڑا گیا ۔ اور چونکہ اسکا کوئی معقول سبب نظر نہ آتا تھا ۔ اور ادھر مسلمانوں کی تہذیب کے لئے زبردستی تو ایک ایسی مشہور بات ہے جسکی مخالفین اسلام نے خوب اشاعت کر رکھی ہے ۔ اسلئے سکھ مورخین نے نادانستگی میں اس ظلم کو قابل قبول بنانے کے لئے اسکی یہ وجہ بیان کی ہے کہ گورو صاحب کے بچوں نے تہذیب اسلام قبول کرنے سے انکار کیا تھا ۔ اسلئے انہیں دیوار میں چنوا دیا گیا ۔ مگر اصل حقیقت جسکی تائید سینیاپتی کے مذکورہ بالا بیان سے بھی ہوتی ہے ۔ یہ تھی کہ لڑکے نہ قتل کئے گئے تھے اور نہ دیوار میں چنے گئے تھے ۔ بلکہ گم ہو گئے تھے ۔ اور آخر گورو صاحب کو آخری عمر میں دکن کے راستہ میں ملگئے تھے ۔ لیکن چونکہ سینیاپتی کی کتاب سکھ متقدمین کو علم نہ تھا ۔ کیونکہ یہ بہت بعد میں شائع ہوئی تھی ۔ اسلئے وہ دیوار میں چنے جانے کا واقعہ ہی لکھتے چلے آئے ہیں ۔ اور اسی طرح سکھوں اور مسلمانوں کے باہمی اختلاف کی خلیج کو وسیع کرتے رہے ۔ کاش کہ سکھ بھائی اب بھی غور کریں اور ایسے تمام واقعات کو جن سے بلاوجہ دونوں قوموں میں اختلاف اور دشمنی کے جذبات پرورش پائیں ۔ بیان کرنے سے پرہیز کریں ۔ تاکہ سکھوں اور مسلمانوں کے آپس کے جھگڑے ختم ہوں ۔ اور یہ دونوں بہادر قومیں باہمی صلح و امن کے ساتھ شیر و شکر ہو کر رہیں +

منقول از ریویو آف ریلیجنز اردو جنوری ۱۹۳۹ء

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لوگوں میں اتنا گھر کر گیا ہے کہ بچے بچے، ودوان اور دھاتما جھوٹ بولنے سے پرہیز کرتے ہیں۔ وہ مذہبی تاریخ کو لگاؤ سے نہیں پڑھتے۔ اب یہ بات کہنے کا بہت کم اسقدر ترقی کر گیا ہے کہ جان بوجھ کر خدا واسطے کا جھوٹ بولا جاتا ہے +

II بھائی کیرت سنگھ جی ایم۔ اے بھی اسی رسالہ میں تحریر فرماتے ہیں:-

"ہماری تواریخ اور مذہب میں ایک نہیں بلکہ ایک سو ایک ملاوٹ پڑی ہوئی ہیں۔ جو مطلبی لوگوں نے اپنا مطلب نکالنے کے لئے ڈال رکھی ہیں +"

III۔ بھائی ارجن سنگھ جی اپنے اخبار "شیر پنجاب" لاہور اپنے اخبار مورخہ ۲۰ فروری ۱۹۳۸ء میں تحریر فرماتے ہیں:-

"ہم میں یہ بیماری عام ہے کہ تاریخی واقعات میں بھی ہم میں سے بعض بزرگ اپنی مرضی سے ~~ترمیم~~ ترمیم و تنسیخ کر لیتے ہیں +"

امر دوم +

اگر بفرض محال یہ مان بھی لیا جائے کہ صوبہ دار سر ہند نے گورو گوبند سنگھ جی کے بچوں کو دیوار میں چنوایا تھا تو اسکا ذکر دسم گرنتھ صاحب میں (جسمیں گورو گوبند سنگھ کا کلام درج ہے) ضرور ہوتا۔ دسم گرنتھ صاحب گورو گوبند سنگھ کی وفات کے بعد بھائی منی سنگھ نے جو گورو صاحب کے خصوصی سکھ تھے۔ جمع کیا تھا + اسمیں گورو صاحب کی وہ بھی جو آپ نے اورنگزیب کو لکھی تھی اور جسکا نام ظفر نامہ یا دستاویز دی ہے درج ہے + اسمیں گورو صاحب نے اورنگزیب کی خدمت میں اپنے اہلکاروں کی شکایتیں کی ہیں لیکن صوبہ دار سرہند کا ذکر تک نہیں + اگر صوبہ دار کی طرف سے کوئی ایسا ظلم ہوا ہوتا۔ تو وہ بادشاہ کے پاس اسکی بھی شکایت کرتے +

~~کہ~~ امر سوئم +

سکھ مورخین صوبہ دار سرہند کے فعل کی ذمہ داری اورنگزیب پر ڈالتے ہیں اور کہتے ہیں کہ انکی پالیسی کے ماتحت یہ فعل صوبہ دار نے کیا تھا۔ لیکن اگر یہ صحیح ہے تو سوال یہ ہے کہ گورو گوبند سنگھ نے ظفر نامہ میں اورنگزیب کی تعریف کیوں کی۔ کیونکہ جو شخص کسی کو اپنے بچوں کے قتل کا ذمہ دار سمجھتا ہے وہ اسکی تعریف میں قصیدہ نہیں لکھا کرتا۔ بلکہ اسے بددعائیں دیتا اور اسکی مذمت کرتا ہے + لیکن یہاں معاملہ برعکس ہے۔ لیکن گورو صاحب نے اورنگزیب کی تعریف میں ایک لمبا قصیدہ تحریر کیا ہے جسمیں وہ لکھتے ہیں:-

خوشش شاہ شاہان اورنگزیب — کہ چالاک دست است و صاحب دکیب

کہ ترتیب دانش ببندد بہ تیغ — خداوند دیگ و خداوند تیغ

چہ حسن الجمال است اوش ضمیر — خداوند ملک است صاحب امیر

کہ اوش ضمیر است حسن الجمال — خداوند بخشندۂ ملک و مال

کہ بخشش کثیر است در جنگ کوہ — ملائک صفت چوں ثریا شکوہ

شہنشاہ اورنگزیب عالمین — کہ دارائے دور است آرائے دین

ترجمہ۔ شاہنشاہ اورنگزیب آپکا اچھے بادشاہ ہیں اور ملک کے کیسے حمیت کیسے شاہسوار ہیں۔ کہ ترتیب میں دانا اور جنگ میں دلیر ہیں + دولت کے مالک اور تلوار کے دھنی ہیں۔ ظاہر صورت اور باطنی سیرت سے بہرہ ور ہیں۔ ملک کے مالک و آقا اور امیر ہیں + روشن ضمیر اور صاحب حسن و جمال ہیں + اور ملک و مال کے بخشنے والے ہیں۔ آپکی بخشش بھی بڑی ہے + اور جنگ میں آپ پہاڑ کی طرح ہیں۔ فرشتہ صفت اور آسمان مرتبہ رکھتے ہیں + شاہنشاہ اورنگزیب جہانوں کی زینت ہیں۔ زمانہ کے فرمانروا اور دین کی آرائش ہیں +

پھر اسی ظفر نامہ میں لکھا ہے:-

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سکھ تاریخ اور کتب میں مسلمانوں کے مظالم کی اور بھی بہت سی بے بنیاد کہانیاں موجود ہیں۔ لیکن میں سکھ گورو گوبند سنگھ صاحب کے بچوں کے متعلق کچھ عرض کرنا چاہتا ہوں۔ اس واقعہ کا ذکر سکھوں کی نہایت مشہور تاریخ "تواریخ گورو خالصہ" مصنفہ گیانی گیان سنگھ صاحب کے صفحہ ۱۷۶، ۱۷۷ میں حسب ذیل الفاظ میں ملتا ہے:-

"دوسرے روز صوبہ دار سرہند نے پھر صاحب زادگان کو سمہ دربار طلب کیا۔ کہ تم دین اسلام قبول کرو۔ ورنہ قتل کئے جاؤ گے۔ جسپر زورآور سنگھ نے جواب دیا کہ مسلمان ہو کر دنیا میں ہمیشہ رہنے ---- دوسرے دن پھر بلا کر ان کو کہا۔ اے کمبخت لڑکو! تم کو بڑے بڑے عہدے و خلعت بادشاہ سے دلائینگے اور خاندان میں شادیاں کرا دینگے۔ جاگیریں ملینگی۔ تم ہمارا کہا مان جاؤ اور دین اسلام قبول کرو۔ لیکن بچوں نے ایک نہ مانی اور اپنا عقیدہ ترک نہ کیا۔ آخر ان دیوار میں چن دیا گیا +"

گیانی گیان سنگھ کے علاوہ دوسرے سکھ مورخ بھی اس واقعہ کو اسی طرح لکھتے ہیں۔ لیکن مذکورہ بالا بیان پر سرسری نظر ڈالنے سے مندرجہ ذیل امور کی پیش نظر اسکا بناوٹی اور فرضی ہونا ظاہر ہو جاتا ہے:-

امر اول ۔ سب سے پہلی بات قابل غور یہ ہے کہ اس واقعہ کی بنیاد کس امر پر رکھی گئی ہے۔ کہ گورو صاحب کے بچوں کو زبردستی مسلمان بنانے کی کوشش کی گئی۔ جو ناکام رہی۔ تو ان کو دیوار میں چن دیا گیا + لیکن اسلام میں تو مذہب کے لئے جبر جائز ہی نہیں۔ پھر یہ کیونکر تسلیم کیا جا سکتا ہے کہ گورو صاحب کے بچوں کو زبردستی مسلمان بنانے کی کوشش گئی کہ صوبہ دار سرہند نے یہ فعل اسلام کی خاطر کیا۔ اور عجیب بات یہ ہے کہ اس واقعہ کے وقت ایک بچہ کی عمر سات سال اور دوسرے کی نو سال کے قریب بیان کی جاتی ہے + اب کیا کوئی عقل یہ تسلیم کر سکتی ہے کہ ایک علاقہ کے افسر اعلیٰ نے اتنی بڑی بیوقوفی کی۔ کہ نابالغ بچوں کو مذہب تبدیل کرنیکی ترغیب دی۔ اور جب انہوں نے انکار کیا تو انہیں قتل کرا دیا۔ بعد سات یا نو سال کے بچوں کو مذہب کی تمیز ہی کیا ہو سکتی ہے کہ انہیں کوئی تبدیل مذہب کی ترغیب دے۔ یا یہ کہ وہ ایسا کرنے سے انکار کریں + پھر ایک اور لطیفہ یہ ہے کہ تبدیلئ مذہب کے لئے جن چیزوں۔ شادی۔ جاگیر۔ عہدہ۔ خلعت۔ کی ترغیب اور لالچ کا ذکر کیا گیا ہے۔ وہ بھی ایسی ہیں جنکا سات اور نو سال کے بچوں کو صحیح احساس ہی نہیں ہو سکتا + اگر یہ کہا جائے۔ کہ گو اسلامی تعلیم یہی ہے کہ کسی کو جبراً مسلمان نہ بنایا جائے ~~جائے جائے~~ جائے۔ مگر اورنگزیب اور صوبیدار سرہند یہی سمجھتے تھے کہ غیر مذاہب کے لوگوں کو زبردستی مسلمان بنانا چاہیئے اور اسی خیال کی بنا پر انہوں نے یہ فعل کیا۔ تو سوال یہ ہے کہ دلوان سچدانند جیسا عاقل بالغ ہندو جسکی اس واقعہ کے وقت موجودگی سکھوں کو تسلیم ہے اور جو سرکاری ملازم بھی تھا کیسے بچ گیا۔ اسے کیوں اسلام قبول کرنے پر اورنگزیب یا صوبہ دار سرہند نے مجبور نہ کیا۔ پھر گنگو برہمن۔ جو بقول سکھ اصحاب کے بچوں کو بگاڑنے والا تھا۔ کیونکر بچ گیا؟ آخر یہ کیا بات ہے کہ نابالغ بچوں کو تو مذہب اسلام جبراً منوانے کی کوشش کی گئی۔ مگر عاقل بالغ ہندوؤں کو اور بالخصوص ان ہندوؤں کو جو اس واقعہ میں ہر لحاظ سے شریک بیان کئے جاتے ہیں۔ اسلام قبول کرنے پر مجبور نہ کیا گیا + اور نہ قتل یا دیوار میں چنے جانے کی دھمکی دی گئی۔ بلکہ ملازمت تک بھی برطرف نہ کیا گیا + یہ ایسے سوالات ہیں۔ جو اس واقعہ پر غور کرنیوالے ہر عقلمند کے دل میں پیدا ہونگے اور سکھ مورخین کے بیانات میں ان کا کوئی جواب نہیں ہے + پس حقیقت یہ ہے کہ یہ سارا قصہ بناوٹی اور سکھوں اور ہندوؤں میں پھوٹ ڈلوانے کی خاطر گھڑا گیا ہے +

اس امر کے ثبوت میں کہ سکھ تواریخ میں جعلی اور من گھڑت باتیں پائی جاتی ہیں۔ سکھوں کے تعلیم یافتہ اور معزز اصحاب کے حسب ذیل بیانات پیش کئے جا سکتے ہیں:-

I۔ بھائی تیجا سنگھ صاحب ایم۔ اے۔ پروفیسر خالصہ کالج امرتسر رسالہ بھلوائی کے اپنے اس نمبر میں تحریر فرماتے ہیں

"جہاں ہمارے ملک میں اور ہنر چل رہے ہیں۔ وہاں تاریخ کو گھڑ لینا بھی ملتا ہے۔ ---- یہ ہنر ہمارے

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بسم اللہ الرحمن الرحیم　　نحمدہٗ ونصلی علیٰ رسولہ الکریم　　وعلیٰ عبدہ المسیح الموعود

گورو گوبند سنگھ صاحب کے بچوں کا قتل

از جناب گیانی واحد حسین صاحب مبلغ

[نوٹ۔ یہ مضمون ریویو آف ریلیجنز قادیان۔ پنجاب 2 نمبر ۱۹۳۹ء۔ ماہ ۱۹۳۹ء
اور زیر ۱۹۳۹ء کی اشاعت میں طبع ہوا + علاوہ رسالہ کی صورت میں بھی مشتمل بر ۳۰ صفحات
مکتبہ احمدیہ۔ قادیان بہ قیمت ۲ر شائع ہوا۔ علاوہ رسالہ میں چار صفحات کا ایک معقول
و مفید دیباچہ بھی ہے۔ جو جناب عبدالمجید سالک صاحب بی اے ایڈیٹر انقلاب۔ لاہور
دیکھ رہے۔ لاہور نے ارقام فرمایا + سالک صاحب سہ پہر کو دفتر انقلاب میں ملتے ہیں اور صبح
عموماً اپنے بنگلہ۔ سالک روڈ۔ جم خانہ روڈ۔ خیر فرید روڈ۔ متصل پر تشریف فرما
ہوتے ہیں + ریویو آف ریلیجنز کی مسل غالباً خود مولانا بشیر احمد صاحب بی اے ایل ایل
ایڈووکیٹ عمل اوڈ۔ کو جو۔۔۔ لاہور میں ہائی کورٹ کے ذریعہ یقیناً ملتی + یہ نقل مضمون
قادیان سے ہی موصول ہوئی۔

خادم محی الدین صوفی

دوشنبہ ۲۳ اپریل ۱۹۴۵ء

محمد یامین گنگ۔ کڑج روڈ۔ قولابہ۔ بمبئی ۵]

بہ صفائی والیں کر دیا جائے۔ صوفی

ہندوستان میں مسلمانوں کے عہد حکومت کو بدنام کرنے کے لئے بہت سی تاریخی اغلاط مشہور کی گئی ہیں جن میں مسلمان بادشاہوں کے مظالم کی داستانیں بنا کر اس کو یہ ظاہر کرنے کی کوشش کی جاتی ہے۔ کہ مسلمان بہت ظالم قوم ہے۔ اور مسلمانوں کا مذہب ہی یہ ہے کہ غیر مذاہب کے لوگوں کو محض اختلاف مذہب کی بنا پر موت کے گھاٹ اتار دینا چاہئے + یہ افسانے سیاسی اور مذہبی مقاصد کے پیش نظر گھڑے گئے ہیں + اور ان میں وہ افسانے جو شاہنشاہ اعلیٰ حضرت اورنگزیب عالمگیر رحمتہ اللہ علیہ کی ذات والا صفات کے متعلق بنائے جاتے ہیں۔ خاص طور پر بھیانک اور مہیب شکل میں پیش کئے جاتے ہیں

پچھلے دنوں مجھے رہتاس جہلم جانے کا اتفاق ہوا۔ وہاں کے گوردوارہ میں ایک تصویر لٹکی ہوئی تھی جس میں یہ دکھایا گیا تھا کہ ترکی ٹوپی والے مسلمان دو معصوم بچوں کو دیوار میں چن رہے ہیں۔ میرے ایک دوست جو میرے ساتھ تھے دریافت کیا کہ یہ کیا معاملہ ہے؟ میں نے انہیں بتایا کہ سکھوں میں حضرت اورنگزیب عالمگیر رحمتہ اللہ علیہ کے ظلم کی یہ فرضی کہانی مشہور ہے۔ کہ انکے عہد میں انکی پالیسی کے ماتحت صوبہ دار سرہند نے گورو گوبند سنگھ صاحب کے دو بچوں کو دیوار میں چنوا دیا تھا + اور یہ تصویر اس فرضی ظلم کی یاد کو تازہ رکھنے کیلئے بنائی گئی ہے + سکھوں کا شاید ہی کوئی ایسا مذہبی دیوان یا جلسہ ہوتا ہوگا۔ جسمیں اس واقعہ کو رنگ آمیزی کے ساتھ بیان نہ کیا جاتا ہو۔ سکھ بچوں کو پڑھانے کے ابتدائی گورمکھی قاعدوں میں بھی یہ تصویر ہوتی ہے۔ یہ اس کا نتیجہ ہے کہ سکھوں کے دلوں میں بچپن ہی سے مسلمانوں کے خلاف عناد اور نفرت کا بیج بو دیا جاتا ہے۔ اور وہ مسلمانوں کو وحشی ظالم اور سکھ قوم کے دشمن سمجھتے ہیں۔ سکھوں نے اپنے عہد حکومت میں مسلمانوں پر انتہائی مظالم کئے اور سکھ مورخین نے خود اس بات کا اقرار کیا ہے کہ مسلمان عورتوں اور بچوں کو سکھوں نے بیدردی سے قتل کیا۔ اور اپنی انتقامی آگ کو بجھانے کے لئے مسلمانوں کی لاشوں کو قبروں سے نکلوا کر جلایا۔ گیانی گیان سنگھ صاحب لکھتے ہیں:۔

"جب سکھوں نے زور پکڑا۔ تو سرہند کی ایک ایک اینٹ جدا کر دی گئی۔ اور زمین کے برابر کر دیا گیا۔ یہاں تک کہ سنہ ۱۹۲۸ بکرمی میں مہاراجہ مہندر سنگھ والئے ریاست پٹیالہ نے محکمہ ریلوے کے ہاتھ درخت لگوانے کے واسطے وہاں کی قبروں کی اینٹیں بھی اکٹھی کرا کر استیشن کے پار بچھا دیں"۔ تواریخ گورخالصہ صفحہ ۱۸۱

سکھوں کے مظالم کا یہ سلسلہ اب بھی جاری ہے۔ اور جہاں کہیں انکو موقعہ ملتا ہے۔ وہ کبھی اذان کے بہانے سے اور کبھی کسی اور بہانہ سے مسلمانوں پر ظلم کرتے رہتے ہیں +

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For Guru Hargobind Sahib

منصبداران یعنی حاکمان و امیر اور وزراء کے عہدوں کو اکبر نے باقاعدہ طریقہ سے تقسیم اور درجہ بنائے - یہ درجے فوجی آئین پر تھے + دس سوار کے منصبدار سے لیکر سات ہزاری یا پانچ ہزاری تک کے منصب تھے + تقرری یا ترقی کے فرمانوں میں اسطرح پر لکھا جاتا تھا

منصب ہزاری و بالقضی ذات - بہتر صد سوار سرافراز شد

ہمیں اس سوال کے حل کرنے کیلئے کسی ایسے منصبدار کی ضرورت ہے جو کھتری ہو - اور اکبر کے آخر عہد سے لیکر جہانگیر کے عہد کے بیچ تک اس عہدہ پر فائض رہا ہو +

اکبر کے عہد میں سے لیکر پانچ ہزاری تک (ربھ نامہ سات ہزاری کو چھوڑ کر) صرف ۴ ہندو منصبدار تھے جنمیں سے چار کو چھوڑ کر باقی سب راجپوت تھے + ان چار میں سے ایک بھگوان داس اور ایک مادھو کایستھ تھے + باقی کے دو کھتری تھے ربھ ٹوڈرمل اور اسکا لڑکا + ربھ ٹوڈرمل کھتری کے آخری وقت چار ہزاری منصبدار تھے + ان کا بڑا لڑکا دھارا بھی بالقضی منصبدار تھا - اور چھوٹا لڑکا کلیان منصب ہزاری و بالقضی ذات و ہشت صد سوار پر جہانگیر کے عہد کے چھٹے سال میں سرفراز ہوا + ربھ ٹوڈرمل کا چھوٹا لڑکا کلیان منصب ہزاری و بالقضی ذات و ہشت صد سوار پر جہانگیر کے عہد کے چھٹے سال میں سرفراز ہوا + اسلام خاں کے ماتحت بنگالہ میں متعین تھا - پھر ترقی پاکر منصب ہزار و بالقضی ذات ہزار سوار پر مفتخر ہوکر اڑیسہ کی حکومت پر سرفراز ہوا اور اسکے بعد خانخانان مہابت خاں کے ساتھ مہم بنگالہ پر متعین ہوا - اور وہیں مارا گیا + ظاہر ہے کہ ہماری کہانی کو انمیں سے کسی کے ساتھ بھی تعلق نہیں +

چھوٹے منصبوں پر عہد اکبری میں دو کھتری اور تھے - ایک پیر مانند کھتری بالقضی جو ربھ ٹوڈرمل کے فوجیوں سے تھا - بنگالہ و بہار کی مہم میں نوازوں اور کشتیوں کا کام اسکے سپرد تھا - سنہ جلوس تک منصب نہ کورہ پر سرفراز تھا یعنی 1596ء تک دوسرے تھے مہرداس کھتری منصب دو صدی جو سنہ جلوس میں صوبہ لاہور کا وزیر مقرر ہوا - یہ کب مرا یا کب تک اس عہدہ پر رہا اسکا پتہ نہیں چلتا - مگر یہ یقینی ہے کہ وہ جہانگیر کے عہد کے شروع سنہ میں جب مرتضےٰ خاں صوبہ دار لاہور تھا اور جب جہانگیر آگرہ لاہور میں ایک برس تک برابر مقیم رہا - اور جب گورو ارجن دیو کی شہادت ہوئی اسوقت یہ موجود نہیں تھا - پھر وہ نہ چندو ساہی تھا اور نہ چندو ساہی کے لئے کہیں اور کی تلاش کرنی ہوگی -

اب ہم دیکھتے ہیں کہ ایک اور پرانا کھتری خاندان جو سلاطین دہلی کا دربار میں بہت رسوخ رکھتا تھا اسوقت موجود تھا + وہ تھا ایک چندوک یا چندرے خاندان ضلع جہلم کا + See District Gazetteer

Lalas of Bijwara - Soni (Banjalia)

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29

1658
1627
320
11

تو اعتماد تمام اختیارات سلطنت بدست برادر بزرگ خود آصف خاں دیا
آصف خاں اب بھی اسکے مرادوں کے مقصد برلاتی رہی۔ جب شاہجہان کو خبر ملی
خدمت حاضر ہوا اور دونوں میں صلح ہوئی کہ شاہجہان کو بادشاہ بنا دیا جائے + اتنے میں جہانگیر کشمیر میں
زیادہ بیمار ہو گیا اور لاہور پہنچکر تباریخ ۹ نومبر ۱۶۲۷ء مر گیا + اور شاہجہان بادشاہ بنا بلا کسی خاص مزاحمت کے
سوائے دیگر لودی خاں کے۔ جو انجام کار مارا گیا

اگرچہ یہ بادشاہ مذہب اسلام میں متعصب (کٹر مسلمان) نہ تھا۔ مگر دل میں ہندوؤں کا بے حد دشمن
تھا۔ اور بہت برہم ہوا اور سخت سزا دی۔ لیکن جب دیکھا کہ ہندو لوگ اپنے بتوں کی پرستش سے باز
نہیں آتے۔ تو لاچار ہو کر ہندوؤں کو کچھ نہ سمجھنے لگا +

بیس برس تک شاہجہان کی سلطنت امن سے رہی جب آصف خاں اور مہابت خاں جو کہ اعظم اس سلطنت کے تھے مر گئے
تو بادشاہ کو زیادہ تر امور سلطنت میں معروف ہونا پڑا

So that Afzal Khan & Saadullah Khan were prime ministers only for about 10 years.
To read further for details decade of years 1627 to 1630

1627
20
1647

1658
1647
11

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نہایت خلیق اور علم الشاعر ال کرتے تھے + بلبن نے بعمر ہشتاد سالہ ۱۲۸۶ء میں اپنے ملکوں سے اکسویں سال جہان سے کوچ کیا + کیخسرو (پوتہ بلبن) کیقباد کے بعد دیگرے بادشاہ ہوئے - نظام الدین وزیر ہوا بڑا بیوفات تھا + کیقباد خود فوج لے گیا اور وزیر کے اشارے سے خلجیوں نے اسکو سوتوں کے خیمہ میں مار ڈالا - خاندان غوری تمام ہوا

1286
1266
21 yrs

1216
1296
80 yrs

خاندان خلجی نظام الدین خلجی بادشاہ ہوا - ستر برس کی عمر تھی

1296 A.D.

علاء الدین خلجی نے ۱۲۹۳ء میں چندیری سے جنوب ہندو راجاؤں پر چڑھائی کی اور ۱۲۹۶ء میں بادشاہ بن بیٹھا + علاء الدین نے چاہا کہ اپنا نیا مذہب جاری کرے - شراب بکثرت پیتا تھا + بعدہ توبہ کی - فوج کی تنخواہ دو چھپیتر ہزار تنکہ تھی - رانی پدمنی کا قصہ + علاء الدین ۱۳۱۶ء میں بیمار ہو کر مر گیا + اسکے حرم میں سکندر ثانی نکلا ہوا تھا + اسکے لڑکے کو مار کر خسرو ملک بادشاہ بن بیٹھا +

1320 A.D.

خاندان تغلق - غیاث بیگ تغلق صوبہ دار ملتان و دیپالپور میں فوج کثیر جمع کر کے سرکشی لایا اور خسرو ملک کو قتل کر کے خود بادشاہ بن بیٹھا اور نام غیاث الدین تغلق رکھا

۱۳۲۵ء اسکے بیٹے الغ خاں نے اسکو مار کر نام محمد شاہ رکھکر بادشاہی سنبھالی - ہوا و ہوس خصلتوں کے اسکی مزاج میں دیوانہ پن بھی بدرجہ اتم تھا - اگرچہ وہ ہر علم میں ہوشیار بلکہ حکمت یونانی میں بھی خوب ماہر تھا

بعد اسکے فیروز تغلق اسکا بھتیجہ بادشاہ ہوا - چونتیس برس کی حکومت کے بعد ۱۳۸۸ء میں اپنے بیٹے محمد تغلق ثانی کے حکومت سپرد کی مگر اسکی نالائقی کی وجہ سے بھر خان حکومت سے خوش ہو کر اپنے پوتے غیاث الدین کو تخت نشین کیا اور خود ۱۳۸۸ء میں مر گیا + پھر دس برس میں چار بادشاہ تخت نشین ہوئے +

۱۳۹۸ء امیر تیمور کا حملہ

۱۴۱۴ء میں محمود تغلق آخری بادشاہ تغلقیہ کے عہد میں سید خضر خان جسکو تیمور حاکم ملتان و دیپالپور بنا گیا تھا - بادشاہ مرا اور سیدوں نے ۱۴۵۰ء تک حکومت کی

۱۴۵۰ء سے ۱۵۲۶ء تک لودیوں نے - جسکا حال آگے

سکندر لودی مذہب اہل ہنود کا بڑا دشمن تھا - چنانچہ اسنے کئی مندر گرائے اور انکے مصالحہ سے مسجدیں بنوائیں - متھرا میں اسنے اوبرے زینہ لے جا کر کئی مسجدیں اور ایک بڑا بازار بنایا اور پھر ہندوؤں کو وہاں مندر بنانے سے منع کیا +

سلیم خان - شاہزادہ شاہجہان کی سرکشی کو دبا کر اپنے خلوت انعقیدہ کو جلا گیا - نور جہان نے جہانگیر کو بہکا کر وہ قلعہ کسی بہانے آوارہ کو دلا دیا اور مہابت خاں کو دربار میں حاضر ہونے کے لئے طلب کیا - نور جہان جہانگیر کو گرفتار کر کے مروا دینا چاہتی تھی + جہانگیر اسوقت کابل کو جاتا تھا - فوج اور بیگم نور جہان بادشاہ اور کچھ امیر پیچھے تھے + مہابت خاں نے یہ موقعہ پا کر پل کا نالہ بند کر کے راجپوت سپاہی لیکر بادشاہ کے خیمہ میں گھس گیا اور اسکو غسل خانہ میں جا پکڑا - اسکو اپنی قید میں لیکر نور جہان کے قتل کے لئے اید حکم بادشاہ کے دستخط لیلئے + نور جہان دریا عبور کر کے لڑائی کی مگر ہار کھائی + (یہ سنکر کہ اسکے قتل کا حکم ہو گیا اندر کا پھر کیا ہوا نور جہان - بادشاہ نے ضد کر کے مہابت خاں سے درخواست کی کہ ایک دفعہ مجھے بادشاہ سے ملا دیجئے + مہابت خاں نے اس شرط پر اجازت دی کہ ملاقات میری حاضری میں ہو + نور جہان اندر جا کر بادشاہ کے سامنے چپ چاپ کھڑی ہو گئی + بادشاہ اسکے پر ملال چہرہ کو دیکھکر رو دیا اور مہابت خاں سے الگ کر کے اسکی جان بخشی کر دی)

بعد ازاں بادشاہ کو بڑی عزت سے کابل لیگیا - اور جب اپنی تقصیر معاف کرا لیا - تو

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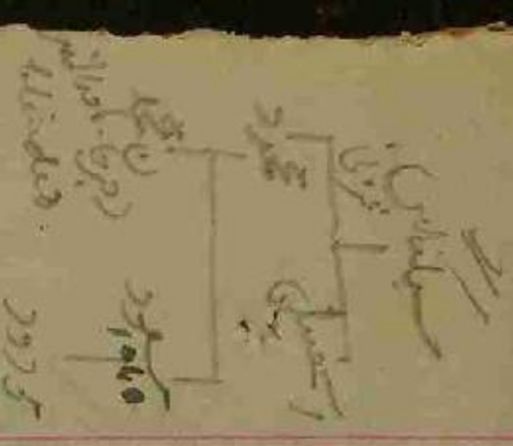

اسکے لڑکے مسعود کے وقت سلجوقی ترکانوں نے سرکشی کی - یہ لوگ گلہ بان تھے + ہندوستانیوں نے سمجھا کہ موقعہ مرحمت مختار ہو گیا - مسعود نے ہندوستان پر چڑھائی کر کے کشمیر فتح کیا اور جے سنگھ جو اسکا سپہ سالار ہند تھا - ادھر چھوڑ کر سلجوقیوں کی سرکوبی کے درپے ہوا + لیکن تین برس کے بعد ہندوستان میں آیا اور دہلی کے مضبوط قلعہ کو فتح کر کے ہندوؤں کو گرد دولت سے انتہا لیگیا + اور بوقت واپسی اپنے بیٹے کو حاکم ملتان مقرر کیا + جب واپس غزنی پہنچا تو ترکانوں کا بہت زور ہو گیا - طغرل نامی ترکمان نے غزنی پر حملہ کر کے بادشاہی اصطبلوں تک کو لوٹ لیا + لاچار مسعود لاہور کی طرف روانہ ہوا درمیانے بندہ پر آکر اسکی اپنی فوج نے خزانہ لوٹنا شروع کیا - اور محمود کو قید سے نکالکر تخت نشین کیا اور مسعود کو اسکے قتل کر ڈالا - لیکن ۱۰۴۰ء شروع میں محمد پھر ملک لنگا ہو گیا +

مسعود کا بیٹا مودود صوبہ دار بلخ تھا - جب اسنے باپ کا قتل سنا تو غزنی کی طرف چڑھ آیا - لوگوں نے اسکو وہاں تخت نشین کیا اور محمد اندھ کے بیٹوں سے لڑکر فتحیاب ہوا - ان خانگی خرخشوں اور علیہ ترکانوں کے باعث ہندوستان کے راجوں کو حوصلہ جنگ پیدا ہوا - جو بتخانہ محمود نے لگائے تھے - وہ پھر قائم ہو گئے اور انمیں دولت الگی ہو گئی - راجوں نے ملکر لاہور کا جو دارالسلطنت اہل اسلام کا تھا محاصرہ کیا - جو سات مہینے تک رہا - آخر کار محصوروں نے نکل کر ہندوؤں کو ہٹا دیا + ۱۰۴۹ء میں مودود کی سلطنت بھی ختم ہوئی - بعد اسکے غزنی میں نو برس کے عرصہ میں چار بادشاہ ہوئے +

پھر ۱۰۵۹ء میں سلطان ابراہیم تخت نشین ہوا - وہ بہت پرہیزگار - صاحب علم اور باشریعت تھا - اسنے بارہا قرآن شریف اپنے ہاتھ سے لکھا - اسکے عہد میں ترکمانوں نے بھر دست اندازی شروع کی - مگر آخر کار ہندوستان اسی کی سرحد رہا - اسنے اپنی حد مقبوضہ پر قائم رہنے کے علاوہ اس متصل کے ہندوستان میں ایسی ایسی فتوحات حاصل کیں کہ اسکے کسی بزرگ کو خواب میں بھی نہ آئی تھیں - اس آمد و شد میں اسنے ایک لاکھ ہندو قیدی کے غزنی کی طرف روانہ کیا - بعد چالیس برس تخت نشین رہکر ۱۰۹۸ء میں فوت ہوا - اسکے بعد اسکا بیٹا تخت پر بیٹھا اور سولہ برس بادشاہ رہا اور راہی ملک بقا ہوا +

اسکے ولیعہد ارسلان نے بادشاہ ہوتے ہی اپنے بھائیوں کو قید کرنا شروع کیا - ایک بھائی نے ترکمانوں کی مدد لی - خوب شورش اور ہنگامہ برپا ہوئی - تین برس کے بعد ارسلان مرگیا + بہرام نے تخت پر بیٹھکر اہل علم کی قدردانی شروع کی - بعد ازاں غوریوں کے ساتھ لڑکے ہوکر ہندوستان کو بھاگنا پڑا - جہاں ۱۱۵۲ء میں مرگیا اور اسکی سلطنت غزنی میں ختم ہوئی +

علاؤالدین غوری غزنی کو فتح کر کے اور اسکو قتل و غارت کیا کہ اسکو جہانسوز کا خطاب ملا +

خسرو شاہ ولد بہرام نے لاہور کو دارالسلطنت بنایا اور سات برس کی حکومت کے بعد مرگیا - خسرو ملک تخت پر ۱۱۵۹ء بیٹھا - یہ سنکر علاؤالدین غوری بہ حمایت محمد غوری ادھر متوجہ ہوا اور بہرام مکر و فریب سے ہلاکی غزنیوں سے لیلیا پھر یہاں بھی سلطنت غوریان کی ہوئی + بعد ازاں دہلی فتح ہو کر دارالخلافہ دہلی قرار پایا

قطب الدین ایبک کو شمالی صوبوں کے مفتوح کرنے پر مقرر کیا اور وہ ۱۱۹۹ء میں بہار کی طرف اور بنگالہ تک فتح کر راجہ لکشمن سین اور اسکے خاندان کو بھاگ گیا +

۱۲۰۶ء میں محمد غوری فوت ہوا - بباعث لاولدی صوبے باغی ہو گئے - قطب الدین دہلی میں - محمود (محمد غوری کا بھتیجہ) شہر غزنین اور الدوز نے کابل اور قندھار پر قبضہ کر لیا + قطب الدین ۱۲۱۰ء میں مرگیا + اسکے بیٹے آرام (اور کا) ایبک + شمس الدین التمش (داماد قطب الدین) ۲۵ سال تک کیقباد چھ ماہ - رضیہ بیگم دختر التمش وغیرہ ۱۲۵۸ء ہلاکو خان کا پوتہ ہلاکو کا دہلی آنا + پھر ظہیر الدین خلف التمش حاکم بنگالہ بادشاہ ہو کر آیا - اسنے بلبن کو اپنا وزیر بنایا جو سات سال بعد بادشاہ بن گیا + ۱۲۶۵ء

بلبن بڑا دانا - مدبر - بہادر آدمی تھا - اسکی علم و عقل کی ایسی شہرت ہوئی کہ شاہان ایران و تاتار نے اسکی محبت کی آرزو کی - اسنے یہ معمول رکھا کہ کوئی ہندو عہدہ دار ہونے نپاوے - اسکے عہد کے سلطان دہلی کے دربار

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بہت عرصہ کے بعد خلیفہ ولید نے ہندوستان کی تسخیر کی طرف دھیان دیا + چنانچہ سن سات سو پانچ سے سن سات سو سینتیس عیسوی تک ملک سندھ فتح کرکے تالب دریائے گنگ پہنچے اور تمام ملک کو اپنا خراجگذار بنایا + محمد بن قاسم نے ۷۱۲ء میں سندھ۔ ملتان فتح کیا اور تا کشمیر گیا + ہندو خاندان جب کمزور ہوئے + بعد ازاں دریائے سوہن تک کوئی علاقہ براہ اہل اسلام کی دست برد سے نہیں بچا + اگرچہ سنہ ہجری کی دوسری صدی میں ماوراء النہر اور خراسان کے زبردست اور وسیع ملکوں کو فتح کر لیا اور ان پر اسی برس تک خلیفوں کے صوبیدار ان حکومت کرتے رہے۔ مگر ہندوستان اس زمانہ کے بادشاہوں کے لیے بہت ناہی تھا۔ خلیفوں کی طاقت کم ہونے لگی اور ایک ایک صوبہ انکی سلطنت سے باہر ہونے لگا۔ حتے کہ صرف لغمان انکے قبضہ میں رہگیا +

ان صوبہ داروں میں سے ایک شخص اسمٰعیل ترکمانی حاکم ماوراء النہر اور خراسان کا تھا + اسنے سنہ ۸۷۴ھ (مطابق ۹۷۷ء) خودسر ہو کر ایک اور سلطنت قائم کی۔ جسکا دارالخلافہ بخارا مقرر ہوا۔ اس خاندان کی تواریخ میں خاندان سامانیہ کہتے ہیں + بعد اسکے چار بادشاہ سامانیہ نے بڑی ناموری اور خوشاسلوبی سے سلطنت کی۔ چوتھے بادشاہ نے بوقت مرگ منصور نامی ایک لڑکے کو ولیعہد اپنا کیا + اسپر ارکان سلطنت میں اختلاف پڑا۔ بعضے شاہ منتونی کے چچا کو تخت نشین کیا چاہتے تھے اور بعضے اسکو + اسباب میں الپ تگین حاکم خراسان نے تجویز کی کہ چاچا تخت نشین ہو۔ قدرت الٰہی سے بخارا میں اس فیصلہ سے پہلے منصور بادشاہ بن گیا۔ بعد ازاں منصور نے الپ تگین کو بخارا میں اسکی سال سے طلب کیا۔ مگر وہ دانا تھا۔ دشمن کے قبضہ میں نہ آیا۔ آخر کار بعد پندرہ برس کے منصور اپنے خلف اسحاق کو اپنا قائم مقام کرکے مرگیا +

بعدہ الپ تگین نے بمشورت سبکتگین سپہ سالار اسحاق کے بخارا پر لشکر کشی کی۔ تاکہ اسحاق مغلوب ہو کر اسکی شاہی پر اقرار کرے + العصہ الپ تگین نے فتح پاکر اسحاق سے نوشتہ خودسر بادشاہ ہونیکا حاصل کیا۔ اسحاق اپنی بے اعتدالیوں کے باعث جلدی ہلاک ہوا۔ فوج نے سبکتگین سپہ سالار کو تخت نشین کیا + سبکتگین اپنے آپ کو نسل شاہان ایران سے بیان کرکے بادشاہ یزدجرد کو اپنا دادا کہا کرتا تھا +

سنہ ۹۷۶ء میں سبکتگین نے ہندوستان پر چڑھ آیا + اسوقت لاہور میں راجہ جیپال حاکم تھا۔ افغانوں کے ساتھ اسکی خوب بن آئی ہوئی تھی۔ اس باعث مسلمانوں کو ہند میں آنے سے بہت مزاحمت ہوئی (He was the Raja in Zaulistan + Kabul) تاریخ گزشتہ سے معلوم ہوتا ہے کہ اسوقت اہل اسلام سوائے راستہ سندھ کے کوئی اور راہ ہندوستان میں آنیکا نہ جانتے تھے۔ بعد کے سنہ کے کئی حملے سبکتگین نے افغانوں کو کسیطرح اپنے ساتھ ملا کر فتح کئے اور لاہور اور ملتان کو اپنے قبضہ میں کر لیا اور ان سے بہت سی غنیمت لیکر اپنے ملک کو چلا گیا + بعد ازاں راجہ جیپال سمہ لشکر جرار سندھ کے پار جاکر اہل اسلام کے ملک پر حملہ آور ہوا۔ مگر پیشرفت اسکی نہ ہوئی۔ بلکہ خود انکا مطیع ہو گیا اور ہر سال زر نقد اور کئی تحفوں کا دینا قبول کر آیا اور نواب خیرالدین خان کو معتمد الخدمت سبکتگین کا بنا کر اپنے ساتھ لاہور لے آیا جبکہ کہ خراج ادا کیا جاچکے + اسوقت اسکے درباریوں نے بطریق دوستی کہا۔ مگر طرف راست پر کھوٹے پر انھوں نے ادائے خراج کی مخالفت کی اور لڑنے کی صلاح دی + راجہ جیپال نے حسب فرمائے عہد شکنی کرکے معتمد سبکتگین کی سر دربار بے عزتی کی اور قید کر لیا + جب سبکتگین نے سنا تو فوج کثیر جمع کرکے لاہور پر چڑھ آیا + اگرچہ تمام راجہائے دہلی و کالنجر نے اسکی مدد کی تھی اسکو شکست ہوئی۔ بعد ازاں سبکتگین بائیس برس کی حکومت کرکے ۹۹۷ء میں مرگیا + بعد اسکے اسکا بیٹا اسمٰعیل تخت نشین ہوا۔ مگر دو چار مہینے بعد اسکے بھائی سلطان محمود نے اسکے تخت پر قبضہ کر لیا۔ محمود کی عمر اسوقت تیس سال کی تھی۔ چار سال اپنے ملک کے ہند و بست میں مشغول رہا +

۱۰۰۱ء میں وہ ہندوستان پر حملہ آور ہوا اور پھر بارہ دفعہ متواتر ہندوستان میں آیا اور سومناتھ گجرات تک اور ادھر قنوج تک ہندوستان کو فتح کیا اور خوب لوٹا + بعمر ۶۳ سال ۱۰۳۰ء میں مرگیا +

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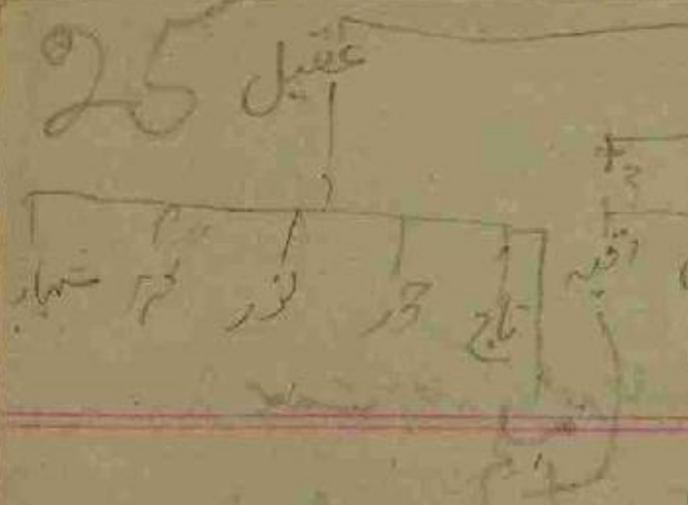

۵۷۸ء میں حضرت محمد پیدا ہوئے
۶۱۸ء میں نبوت ملی اور ۶۲۲ء ہجرت کی اور ۶۳۲ء میں خدیجہ کی
بعد ازاں عمر ابن خطاب خلیفہ ثانی نے بصرہ آباد کیا۔ اور ابوالعاص کو واسطے حملہ ہند کے بھیجا۔ مگر وہ
جنگ اہواز میں شہید ہوئے
بعد ازاں حضرت عثمان نے دریائے سندھ کے کنارہ کے ملکوں پر حملہ کیا۔ مگر بعض بداعتی سے وہ ارادہ پورا نہ ہوا
من بعد حضرت علی نے سندھ کا کچھ ملک فتح کیا۔ جو حضرت کی وفات کے بعد مسلمانوں نے خود چھوڑ دیا
یہاں پر بیبیاں اکداس کا ذکر بھی کرنا ضروری ہو گیا +

چھ بی بیاں موسومہ بی بی رقیہ المشہور بی بی تاج (صاحبزادی حضرت علی اور ہمشیرہ عباس) اور بی بی تاج۔
بی بی حور۔ بی بی نور۔ بی بی گوہر اور بی بی شہباز (صاحبزادیاں حضرت عقیل برادر حضرت علی اور ہمشیر گان
حضرت مسلم) + بی بی رقیہ منکوحہ جناب ابو مسلم تھیں +

جب امام حسین مدینہ سے روانہ کوفہ ہوئے۔ تو یہ بی بیاں بھی ہمرکاب تھیں + لیکن ۱۰ محرم الحرام کو حضرت
حسین نے ان چھ بیبیوں کو ارشاد فرمایا کہ تم یہاں سے چلی جاؤ اور سندوستان کو جاؤ + وہ وہاں سے روانہ ہوئیں
ہوئیں تھے کہ لاہور آ پہنچیں اور ایک ٹیلہ پر جہاں اب انکی خانقاہ ہے۔ اتھیریں۔ گرد و نواح میں کوئی بستی نہ تھی۔
جب راجہ کو خبر ہوئی کہ کوئی عرب ترک آئے ہیں تو انکی طلب کو واسطے ملازم بھیجے + اس امر سے بی بیاں حیران
ہوئیں + اسکے بعد ان کے ہاں تشریف نہ لیگئیں + دلیعہد کو بھیجا اور کہا کہ یا تو اپنے ہم مذہب کو نکالنا یا اپنی خلوت
سے نکال آنا + نام اس راجہ کا مہاپن اور اسکے بیٹے کا نام بکرم سہائے + بی بی کے ہمراہ سات سو چار آدمی تھے +
بی بیوں نے مفت سکونت کی اور بستر داری کا عذر کیا + آخر کار بی بی کلاں نے راجہ کے لڑکے کو اپنے نکاح طلب کیا +
لڑکا کا حسن و جمال پر عاشق ہو گیا جسپر شورش ہوئی۔ بی بیاں اور بھی خائف ہوئیں۔ اور صدق دل سے دعا کی کہ زمین پھٹ جائے
اور ہم اس پر فرو ہو جائیں۔ اسی وقت زمین میں شگاف ہو گیا اور تمام بی بیاں اسمیں سما گئیں اور پوشیدہ
ہونے سے پہلے بہت اشخاص ہمراہیان کو آپ نے رخصت عنایت کی اور فرمایا کہ اپنے اپنے وطنوں کو چلے جاؤ +
صرف چار حافظ بنام ابوالفتح۔ ابوالفضل۔ ابوالمکارم۔ عبداللہ حضرات کی خدمت میں باقی رہے + ایک
عورت حلیمہ نام روئی پکانے والی بھی ساتھ تھی اس بی بی تنوری کی قبر بھی یہاں ہے + وہ بھی اور بی بیوں کے
ساتھ ہی سما گئیں +

جب اس کفار نے یہ کرامت انکی دیکھی تو صدق دل سے فقیر ہو گئے اور یہاں مجاور ہو بیٹھا + اسوقت حضرات بیبیاں کے
دو میلوں کے پہلے ہر روئے زمین نظر آتے تھے۔ اسنے انہیں نشانوں پر قبور بنائیں۔ چند روز کے بعد وہ بھی ناپید ہو گئے
جب کفار نے یہ کرامت دیکھی دم بخود رہ گئے اور کئی ایک ایمان لے آئے + مشہور ہے کہ جب وہ کفار مسلمان ہو گئے کہ بی بی
صاحبان نے اسکا نام عبداللہ رکھا اور بعد چندے وہ بنام بابا فاکی معروف ہو گیا۔ اور بعض کہتے ہیں کہ اس کا نام
محمد جمال رکھا گیا تھا۔ الغرض اسکی اولاد اب تک مجاور خانقاہ یہاں ہے اور راجپوت کہلاتی ہے۔ راجہ نے بطور رحم کے
لڑکے کو کچھ زمین دلا کے گنواں کے دیہی + ایک جاٹ بالو نے محمد جمال کو اپنی لڑکی بیاہ دی۔ وہ سنگڑی تھی۔ پیچھے
ان بیبیوں کی برکت سے اچھی ہو گئی اور اسکا حسن نکھر آیا + جاٹ جو چھ سات ہزار آدمی تھے۔ یہ کرامت دیکھکر
مسلمان ہو گئے + اور بابا فاکی کی زمین پر آباد ہو گئے + ایک ہے دو سو گھر ہیں۔ مگر وہ کافی نہیں ہو سکتی) +
بعد بہادر خان صرف دو آدمی انمیں سے اور انکی اولاد باقی تھی۔ جنکا نام بالے بلیہ تھا +

بعد ناپید ہونے حضرات بی بیاں کے چار سو سال تک راجہ نے ہنود مالک رہے اور ان راجوں کا دارالخلافت
ان ایام میں شہر منوہر پور علاقہ دہلی تھا +

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1893 / 57 / 1836

1897

1919 / 57 / 1862

G. Tegh Bahadur. born 19th Maghar S. 1710 at Amritsar

died 5th Maghar S. 1732

G. Gobind Singh b. 7th Pous Sudi S. 1718 Patna

(aught to be 1723)

di Kartika Sudi 5th S. 1765

1897

456

ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ ਨੇ ਮੁਖ ਗੇਟ ਦੀ ਬਣਾਈ ਅਤੇ ਇਕ ਪੱਥਰ ਲਗਾਇਆ ਜਿਸ ਉਪਰ ਹੇਠ ਲਿਖੀ ਜਾਣਕਾਰੀ ਦਰਜ ਹੈ

ਨੇ ਸੰਮਤ ੧੯੫੪ ਵਿਚ ਨਵਾਂ ਦਰਵਾਜਾ ਤਿਆਰ ਕਰਵਾਇਆ ਅਤੇ ਇਹ ਜਾਣਕਾਰੀ ਲਿਖਵਾਈ

1897 1893

On the each gate of Dehra Sahib is recorded the following information:—

੧ਓ ਸਿਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

ਸਤਿਗੁਰ ਕੀਰੀਨੇ ਆਸ਼ਰਿ ਪਰ ਕਾਰਜ ਸਰਿਓ ॥

ਜੋ ਜੋ ਸਿਖ ਦਰੈ ਇਨ ਅਸਥਿਨ ਕੀ ਤਿਸੁ ਆਗੈ ਨੀ ਆਰ ਕਰਤਾਰ ।

ਨਾਨਕਰਾਮ ਤਾਕੀ ਸਰਧਾਈ ਜਾਕੋ ਸਬਦ ਅਖੰਡ ਅਪਾਰ ॥

ਸ੍ਰੀਮੁਖ । ਪਾਰਥ ਹੈ ਨਰਿਗੰਗ ਅੰਗਾਦਤੀ ਤੀਰ ਤਜੇ ਚਾਰ ਦੇ ਸੋਰਗਾ ।

ਤਾਤਾਰ ਅੰਮਰ ਬ੍ਰਹਮ ਸੁਹਾਵਤ ਤਸੇ ਦੇਵਨਾ ਦੇ ਜੋਰਗਾ ॥

ਧੀਰ ਬਲੁ ਗੁਰ ਸਿਖ ਹਜਾਰ ਤਿਤੈ ਤਿਤ ਜੋਸ ਜੋ ਸਿਰਗਾ ।

ਜਾ ਪਰਾਰਬ ਐਉ ਲਗੈ ਪਰਮੈ ਗੁਰ ਅਸਥਾਨ ਦੇ ਦੇਰਗਾ

ਸਿੰਮਤ ੧੯੫੪ ਸਾਵਨ ਸੁਦੀ ੨੫ ਸੁਭ

ਲਿਖਿਤਮ ਦਰਸਨ ਰਾਮਸੀ ॥

ਇਕ ਤਸਵੀਰ ਜਿਸ ਵਿਚ ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਦੇ ਸਾਹਿਬਜ਼ਾਦੇ ਅਤੇ ਸਿੰਘ (ਸਾਹਿਬ ਸਿੰਘ ਅਤੇ ਨਾਨਕ) ਦਿਖਾਈ ਦੇ ਰਹੇ ਹਨ

ਸੰਮਤ ੧੯੫੪ ਰਾਜਾ ਭੂਪਤੀ ਕਾ ਨਾਮ ਸਰਦਾਰ ਨਾਨਕ ਚੰਦ ਕਾ ਚੇਲਾ ਭਾਗ ਨਾਨਕ

~~ਸੰਮਤ ੧੯੫੪ ਰਾਜਾ ਭੂਪਤੀ ਕਾ ਨਾਮ ਸਰਦਾਰ ਨਾਨਕ ਚੰਦ ਕਾ ਚੇਲਾ ਭਾਗ ਨਾਨਕ~~

ਸੰਮਤ ੧੯੫੪ ਰਾਜਾ ਭੂਪਤੀ ਕਾ ਨਾਮ ਸਰਦਾਰ ਨਾਨਕ ਚੰਦ ਕਾ ਚੇਲਾ ਭਾਗ ਨਾਨਕ

ਸੰਮਤ ੧੯੫੪ ਸਾਲ ਜਫਰਪੁਰ

1919 / 57 / 1862 (2)

1897 / 57

1893 / 57

1840 or 1836

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P. 418 جو احوال کہ عالم الغیب سے سماع میں حاصل ہوتا ہے اسکا نام وجد ہے اور اس سے وہ خوابیے غریب حاصل ہوتے ہیں - ج، با صنت کثیرہ سے ہم نہیں بچتے + سماع کی آگ سے دل الیسا صاف ہوتا ہے جیسے کہ چاندی آگ میں تپانے سے +

گورو ارجن کے متعلق

صفحہ ۴۴۴ - دیوان چندو لعل خرم شاہی کی حویلی لاہور کے محلہ ہیرا منڈی میں جہاں اب لالہ لال کنوال اسکا مشہور موجود ہے - تھی + Bhandi

صفحہ ۴۴۷ - شیخ ہزارا + ملا ہرا تو اعینی کوئی عبارت آرائی معلوم نہیں ہوتی - شاید کوئی ایسی اسرار گورائی ان میں مندرج ہونگے - کہ ہماری عقل اثیر نہیں پہنچی

صفحہ ۴۵۰ - پرتھی چند بجائیت چندو لعل سلہی افغان کو کہ فوجدار شاہی اس علاقہ کا تھا بارادہ قتل گورو صاحب کے ہمراہ لیکر امرتسر پر چڑھ آیا - ارجن صاحب تاب مقاومت نہ لاسکے - بلکہ چند اشخاص کو ہمراہ لیکر موضع وڈالی میں (جو امرتسر سے چھ کوس ہے) جا چھپے + ہرچند پرتھی چند نے تلاش کی - مگر آپ دستیاب نہ ہوئے ناچار پھر واپس دہلی چلا گیا اور سلہی افغان راستہ میں ہی طعمۂ نہنگ اجل ہوگیا + جبروز کہ گورو صاحب موضع وڈالی میں تشریف لیگئے اوسی روز گورو گوبند سنگھ صاحب تولد ہوئے + سکھوں کا اعتقاد ہے کہ بھائی بڈھا کے دونوں قول ایک ہی وقت پورے ہوئے یعنی گورو صاحب کو صبایخ میں بڑی اور صاحبزادہ بھی تولد ہوا + لیہذا دو روز کے گورو صاحب پھر امرتسر تشریف لے آئے - سکھوں نے کئی جلسہ فوشنی تولد فرزند کے جا بجا منعقد کئے

صفحہ ۴۵۱ - پرتھی چند نے بادشاہ کے حضور عرضی اس مضمون کی دی کہ گورو ارجن صاحب کے پاس بکی مال جواہرات ہیں اور ایکی جنم پتری (تقویم) انہیں کے ہاں ہے

صفحہ ۴۵۲ - آخیر چندو لعل نے بحضور جہانگیر عرض کی کہ شہر امرتسر میں ہرگوبند پسر گورو ارجن مشہور شاہ ستاہ اور اپنے آپکو سچا بادشاہ کہلاتا ہے - اور وہاں گدی یا تخت بنایا ہے - بادشاہ نے نواب وزیر خان اور بیگ کو اس مراد سے روانہ امرتسر کیا - کہ گورو ہرگوبند کو باعزت حاضر حضور کریں +

صفحہ ۴۵۵ - گوالیار سے باون راجے چھوٹے There is accomodation for only eleven persons in Gwaliar fort

Dates of Birth from a Gurparnali — p. 457

G. Nanak Kaltika Puranmashi, ब्रह्मवार 3 o'clock at night Samat 1526
(In early if day of birth correct — ah تاریخی سال بار جبادیتہ)

G. Angad - Ekadashi Baisakh S. 1561 - मङ्गल, देहे रखाकिल

G. Amardas. 14th Baisakh S. 1566. शनिवारी, ۱۴ بیساکھ + ۱۵۶۶

G. Ramdas 2nd Kartik S. 1581 - about 8-30 Am ۲ کاتک + ۱۵۸۱

G. Arjan 18th Baisakh S. 1610 (died 1663) Govindwal ۱۸ بیساکھ + ۱۶۱۰

G. Hargobind 21st Asarh {except to be 1628 S. 1652 at Wadali ۲۱ اساڑھ + ۱۶۵۲

G. Hari Rai. 13th Magh {except to be 1692 S. 1686 at Kiratpur ۱۳ ماگھ + ۱۶۸۶

died 9th Kartik S. 1718 ۹ کاتک + ۱۷۱۸

G. Harkrishan b. 9th Sawan 1713 at Kiratpur ۹ ساون + ۱۷۱۳

d. 1721 - 16th Chait

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P.T.O.

چھجو بھگت صفحہ ۱۴۱

چوبا ہ متصل سرائے لالہ رتن چند دائری والہ - قوم کا بھاٹیا تھے - پہلے غریب ہوتے تھے - انہوں نے شادی نہیں کی اور تمام عمر مجرد رہے + سال وفات سنہ 1696 عیسوی سنہ 1052 ہجری

میاں میر صفحہ ۴۵۰

ساٹھ برس لاہور میں رہے - اور سنہ 1045ھ میں ساتویں ربیع الاول فوت ہوئے - یعنی عمر بھی میں بعمر 107 مگر اسمیں اختلاف ہے - بعض سیاحی 1634ء لکھتے ہیں - آپکا معاصر محمد شریف جو مخبر زمان سلیمان سے لاہا تھا - اسمیں عمر 116 سال کی جہانگیر بادشاہ اگرچہ بالکل معتقد اولیاء اللہ نہ تھا - بلکہ انکو تکلف بھی جاتا تھا لیکن ان حضرت کی خدمت میں گونہ ارادت رکھتا تھا + دہلی سے کشمیر جارہا تھا - مگر اندرلے پہاڑی رستہ سے - میاں میر کو بلا بھیجا کہ کلانور میں آکر ملو - میاں میر باوجود بڑھاپے اور آنکھوں سے کم نظر آنے کے گئے - بعد سلام و دعا کے جو جہانگیر کو پسند آئی ان سے کہا کہ حضرت آپ کچھ طلب کریں + آپ نے فرمایا میں مانگتا ہوں بشرطیکہ آپ دو + جہانگیر نے کہا چشم و آپ فرمائیے گے - مجھے بذل و جان قبول ہے + حضرت میاں میر نے فرمایا کہ میں یہ چاہتا ہوں کہ اسوقت مجھکو رخصت دو اور پھر کبھی تکلیف نہ دو کہ میں تمہارے پاس آؤں جہانگیر نے بذل و جان قبول کیا اور بہت آداب سے حضرت کو رخصت کیا اور حضرت کی صحبت سے نہایت محظوظ ہوا - اور بعد اسکے دو عریضہ بھی بدستخط خاص حضرت کی خدمت میں لکھے جنکی نقل بجنسہٖ لکھی جاتی ہے :-

عریضہ اول - بعد از عرض و نیاز مخلص حقیقی تمام اخلاص بموقف میرساند کہ قالب ایجاد و جان در کوئے دوست + خلق را وہمی کہ جان در قالب است + خدا آں روز آرد کہ دولت قدمبوسی حاصل کنم - فقط

عریضہ دوم - بعد عرض حضرت پیر دستگیر شیخ میراز بیں نیازمند درگاہ آلہی جہانگیر - بعد از عرض التماس آنکہ مرا گاہ گاہ در دولت دعا یاد فرمودہ باشند - دایں بندہ ہائے خدا را از دست غلام را فغی خلاص نمایند - و ہر کس کہ اول بدعوت مے غایند - امید کہ بغضب ایزد گرفتار نگردد - فقط

اشارہ طرف شاہ ایران کے ہے - جو قندہار پر حملہ آیا تھا + اور عہد جہانگیر شاہجہان شہاب الدین آپکی خدمت میں دو دفعہ حاضر ہوئے اور داراشکوہ لکھتے ہیں کہ میں دونوں دفعہ شاہجہان اپنے والد کے ساتھ حضرت کی خدمت میں حاضر ہوا حضرت نے بہت اچھی نصائح اسکو دیں اور آپکا ایسا اثر بادشاہ کو ہوا کہ وہ ہمیشہ کہتا تھا کہ ہمنے کوئی فقیر میاں میر جیسا کامل نہیں دیکھا اور نہ سنا ہے +

حضرت ملا شاہ آپکے مرید شہزادہ داراشکوہ کے پیر تھے + جہانگیر گاؤں - وہاں باغ ہوتا تھا
حضرت میاں میر مرید اور خلیفہ شیخ خضر سیستانی کے نبیرہ ان قادریہ تھے - نام قاضی سائیں دتا تھا

حضرت شاہ محمد حکیم کی وفات سنہ 1055 ہجری میں ہوئی (حجرہ شاہ حکیم کا آباد کنندہ الہ)
P. 376 میں وڈا (مدرس) کا ایک تعویذ جو دولت دیتا ہے - ساتھ اسکے عمل ہے
P. 474 شاہ مدار - کی وفات سنہ 840ھ - نام بدیع الدین لقب شاہ مدار
سنہ 1437ء
ہندوستان کے مشائخ کبار میں سے تھے +

بسم اللہ الرحمن الرحیم
۷۷۵۵۵۵۵
۵۵۵۵۵۵۵
محمد

دریائے بیاس جو اب زیر چونیاں تا ملتان خشک ہو گیا ہوا دکھائی دیتا ہے - سنہ 973 ہجری 1566ء عیسوی
گوبند سنگھ نے سنہ 1825 خلہ گوبند سر بنایا - پہلے ایک کھتری گوجر مل کی حویلی تھی اور نام محلہ حاجی سرائے تھا
صفحہ 480 - بھروں کا استھان بنایا ہے - کچھ پرانا نہیں +
لاہور

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ذکر حضرت غوث الاتوات قطب الاقطاب شیخ بہلول سرشہ حضرت لال حسین رض - صفحہ ۲۲ سے آگے

حضرت شیخ بہلول مذہب امام اعظم میں بڑے صاحب ریاضت و عبادت اپنے وقت کے شبلی و جنید تھے - مزاج حضرت کا سیاح سفر پسند تھا + نجف - کربلا - مکہ - مدینہ وغیرہ سبھی جگہ گھومے + وہاں سے مشہد آئے - کوہ بیجشیر میں ایک بزرگ سے ملے جو محبوب تھا + وہاں سے لاہور حضرت حسین کی تلاش میں آئے + حضرت لال حسین بعمر دو سالہ بخدمت مولوی ابوبکر ساکن بگہ قرآن شریف حفظ کرتے تھے - حضرت کو نظر عاشقانہ لال حسین پر ہو گئی + یہ ۹۵۵ھ میں ہوا۔ (سابق ۱۵۴۸ع) + وطن مبارک آپکا مقام جنڈیالہ سے سات میل اسطرف ہے +

حسین پہلے تو ٹھیک رہے - مگر ۱۶ سال کی عمر سے ذوق نزاری عیسانہ ہوئے - رات دن لونڈی دوستی میں بسر کرتے تھے اور پھر رات گئی تک آپ بھی کھیلتے رہتے + جب اس حال کی خبر شیخ بہلول کو ہوئی - تو وہ لاہور آئے - مگر جب یہ دیکھا کہ باحق و اصل ہیں تو ان کو اسی حال پر چھوڑ کر واپس چلے گئے - اس سے دو برس بعد ۹۸۳ھ / ۱۵۷۵ع میں بہلول فوت ہو گئے +

حسین شاہدرہ کے ایک برہمن لڑکے مادھولعل پر عاشق - کچھ عرصہ یہ دونوں مسلمان ہو کر اسی کے پاس رہنے لگا - اسوقت اسکی عمر اٹھارہ سال کی تھی اور ۱۰۰۰ھ / ۱۵۹۲ع + مادھو ایک وقت راجہ مان سنگھ کے پاس جا نوکر ہوا - باغبان پورہ کے پاس ان دونوں کی قبریں ہیں + حسین ۶۳ برس کی عمر میں مرا (یعنی جہانگیر کے عہد میں) مادھو لعل ۷۳ سال کا ہو کر مرا

دلا بھٹی سانسل بار کا بڑا مشہور باغی اور راہزن تھا - ملک علی کوتوال نے اسکو پھانسی دیدیا - دلا نے بردست اکبر کو بہت خطوط گالیاں دیں اور کوتوال ملک علی نے وہ سب بھیجیں جسپر اکبر ناراض ہو کر اسکے قتل کا حکم دیا +

انارکلی - صفحہ ۱۱۲ - ۱۱۳

اس کتاب کے بیان کے مطابق تو وہ خود اکبر کی محبوبہ تھی - اکبر بادشاہ اسکو بہت چاہتا تھا - لہذا یہ ہر وقت نظر خاص میں رہتی تھی اور محل سرا کی بیگمیں اس کی دشمنی رکھتی تھیں - ایکدفعہ جیا اکبر شکار کو گیا تھا - انارکلی کو زہر دیکر مار ڈالا + اکبر نے بہت غم کیا اور یہ مقبرہ بنوایا - اس قبر کی تعویذ پر خط جلی لکھا تھا سلطان سلیم اکبر

پیر کالو - صفحہ ۱۲۰

عالمگیر کے پیر کہے جاتے ہیں - شہید گنج کے پاس یہ جگہ ہے +

داتا گنج بخش صفحہ ۱۳۸

انکے پیر بھائی حضرت حسین سنجانی تھے - جو ان سے پہلے ہندوستان میں آئے - علی مخدوم ہجویری المشہور داتا گنج بخش آئے یہ غزنویوں کا زمانہ تھا

شاہ جلال - صفحہ ۱۵۵

یہ بھی بابا تھے - مگر بہلول سے پیچھے ہوئے - وفات ۱۰۴۱ھ / ۱۶۳۱ع میں بعمر ۷۰ سال - مخفی غلام سرور نے تاریخ ۱۰۴۶ھ / ۱۶۳۷ع دی ہے یعنی زمانہ شاہجہان +

شاہ شرف صفحہ ۱۹۶

بعہد شاہجہان اور اورنگزیب

شیخ فرید کا حلیہ = خزینہ (گنج) علیدانہ صفحہ ۲۰۲ اور ۲۰۳

رات کو کنوئیں میں لٹک کر عبادت الٰہی کرتے تھے - صبح کو نوکر نکال لیتے تھے
ایک کانٹھ کی روٹی تھی - جب شدت بھوک ہوتی تھی تو اسپر دانت مارتے تھے - وہ روٹی یہاں لاہور میں ہے اور اسپر دانت کے نشان ہیں

حبلع حضرت محمد کا سانہ ہنس پڑتا تھا - اسطرح حضرت فرید کا سانہ جس نہیں پڑتا تھا - ادب بزرگی کے خیال سے اپنی جگہ سے نہ اٹھتے تھے +

انکی مزار کے سجادہ نشین دیوان کہلاتے ہیں -

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چنانچہ آجتک یہہ مثل مشہور ہے :- حکومت نواب عبداللہ تہ چکی اہی نہ چلہا

بار دوئم احمد شاہ ابدالی آیا - اسکے ہمراہ سائیں صابر شاہ فقیر مجذوب لاہوری تھا - یہہ احمد شاہ کا وکیل ہوکر خواجہ عبداللہ کے پاس آیا اور گالیاں دیکر کہا کہ او بیوقوف احمد شاہ ابدالی آیا ہے - تو کہے اوپر حاضر ہو والا تو برباد اور خراب ہو جائیگا - خواجہ نے حکم اسکے قتل کا دیا + احمد شاہ بہت ناراض ہوکر لاہور پر چڑھ آیا - قتل عام سے لاہور کو صدمہ پہنچا - متصل خانقاہ حضرت الیشاں دریگم پورہ کشتوں کے پشتے لگ گئے - کہتے ہیں کہ گھوڑوں کے گھٹنوں تک خون چڑھ آیا تھا - لاکھا آدمی مارے گئے اور بیگم پورہ خوب لوٹا گیا +

اسوقت احمد شاہ ابدالی مقام شہید گنج* میں بالائے مسجد مبنیہ عبداللہ خاں ملازم داراشکوہ جو اب قبضہ سکھاں میں ہے بیٹھکر تماشہ قتل دیکھ رہا تھا کہ خواجہ مذکور گرفتار ہوکر اوپر لایا گیا + احمد شاہ کو بوجہ کمال اپنے مرشد کے تعظیم تھا - خواجہ عبداللہ کو دیکھتے ہی کہنے لگا کہ اب تجھ پر کیا کیا جائے + عبداللہ نے کہا کہ اگر تجھ سے ہو تو قتل کر - اگر بادشاہ ہے تو تاج بخشی کر + احمد شاہ کو یہہ سخن پسند آیا - بدستور تاج بخشی کرکے چلا گیا +

بعد اسکے ۱۱۶۶ھ (مطابق ۱۷۵۳ع) خواجہ عبداللہ مرض تپ سے چہارم ذیقعدہ کو فوت ہوا - جسکی شرقی اوپر بیگم پورہ موجود ہے اور وہیں بجوہ شرف النسا بیگم والدہ اش بھی ہے +

میر معین الملک ۔۔ میر منو صفحہ ۶۹۲

بعد اسکے یکم ذیقعدہ ۱۱۶۶ھ ہجری کو میر معین الملک المشہور میر منو خلف نواب قمر الدین خاں وزیر محمد شاہ بادشاہ غازی جو حسب الحکم بادشاہ نواب زکریا خاں بہادر کا تھا احمد شاہ کی طرف سے نواب لاہور مقرر ہوا + اس اثناء میں سکھوں نے کچھ طاقت پکڑ کر لوٹ مار کرنے پر تشدد + میر منو بڑا متعصب آدمی تھا - حتی کہ سوا سیر زنار اتروا کے جلوا کر روئی کاتتا تھا - اور سکھوں کو قتل عام کراتا تھا - جب سکھ کم ہوئے - تو صدہ روپیہ فی سکھ اشتہار دیا - سکھ لوگوں نے یہہ مثل بنائی

میر منو سادی دا تیری اسی منوے سوئے - جوں جوں سانوں وڈھدا اسی دونے سوئے

عام سکھ اور ہندو سب دفتر جناب الہی میں دعا کرتے تھے کہ یہہ آفت دور ہو - ایکدفعہ اسکو خبر ملی کہ گردونواح حصور میں سکھوں نے سر اٹھایا ہے بخوشی تمام ان کی غرضیت کے واسطے روانہ ہوا - تین چار روز میں چار ہزار سکھ قتل ہوئے - بعد فتح جب واپس آنے لگا تو قدرت الہی سے گھوڑی اسکی بے لگام ہوکر بھاگی - ہر چند روکا نہ رکی تا سن اکھڑ گیا - خنگ اجل نے پاؤں مارا - ایک پاؤں رکاب میں اور بقیہ بدن زمین پر گشتن کشاں جاں بحق تسلیم ہوا - پاؤں اسکا رکاب میں سے نکل گیا - چہارم محرم الحرام ۱۱۶۵ھ متصل مقام شہید گنج دفن ہوا - سفرہ اسکا تا دم تحریر موجود ہے + پھر تو بادشاہ گردی پڑ گئی - فقط

بعد فوت احمد شاہ بادشاہ دہلی کو نواب غازی الدین خاں نے نابینا کرکے مار ڈالا - اسکے بعد عزالدین عالمگیر ثانی حاکم ہندوستان مقرر ہوا - لاہور میں پھر مغل حکومت ہوگئی - جہاں کسی سکھ نے سر اٹھایا حاکم ہو بیٹھا - چونکہ میر منو سے جلے ہوئے تھے مسلمانوں کو تکلیف دینا شروع کیا + میر منو کا تا حال بدنامی سے یاد کرتے ہیں - دیکھنے کی بات ہے کہ بعہد مہاراجہ رنجیت سنگھ مقبرہ میر منو کا اکھاڑا گیا - اولاد خان بہادر لاہور سے بھاگ کر کابل میں جا رہی + تعجب ہے کہ قبر و مسجد نواب خان بہادر بچی رہی +

مگر صفحہ ۶۹۵ پر لکھا ہے کہ قبر میر منو کی بعہد مہاراجہ شیر سنگھ اکھاڑی گئی - اسکو نسبت اڑتی یہہ مشہور کر دیا گیا تھا کہ اسکے نیچے خزانہ یا جواہر جسمیں بہت خزانہ دبا ہے + مگر اکھاڑنے پر کچھ نہ نکلا +

* مسجد شہید گنج - صفحہ ۶۹۳ عبداللہ خاں خانساماں داراشکوہ تھا - مسجد کے شمال رویہ ایک حمام پختہ بھی اسکا بنوایا تھا یعنی اسکے اہتمام سے ۱۰۶۰ھ میں تعمیر ہوا تھا - بعد اتمام اس حمام کے یہہ مسجد ۱۰۶۴ھ (۱۶۵۴ع) اس تقریب سے اسنے بنوائی کہ چند عرصہ کے واسطے وہ عبداللہ خاں نوتوال لاہور مقرر ہوکر مقام نخاس میں جلوس کیا کرتا تھا - اب اس مقام نخاس کا نام و نشان باقی نہیں رہا - ابتدائے عملداری انگریزی میں ایک دروازہ کلان عالیشان قائم کیا تھا + مگر محمد سلطان صاحب کی مہربانی سے وہ بھی حسار ہوگیا + صفحہ ۶۹۴ میر منو کے وقت ہر مجرم و کافر بیباک ہی قتل کیا جاتا تھا - بھائی تارا سنگھ اور منی سنگھ بھی یہیں قتل کئے گئے + بھائی منی سنگھ کا تھا الکا بھائی گلزار سنگھ بھی تھا - یہہ شہادت بتاریخ پنجم ماہ صفر ۱۱۴۰ھ کو ہوئی (۱۷۲۸ع)

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کی - ذکریا خاں نے بشوت مانگا - اتفاق سے میر مومن خاں اسوقت اس حویلی کے پاس سے ہو کر نکلا اور سوداگر نے انکی طرف اشارہ کرکے کہا
کہ میر مومن خاں کے کندھے پر جو دوشالہ ہے - وہ اسکے لوٹے ہوئے اسباب میں سے ہے + ذکریا خاں کو یقین کلی ہوگیا اور سوداگر کو نقد
دگنا امیدوار حق سی کیا + محمود خاں راجپوت اولیا پور نے بھی سنا - علی الاعلان کہا کہ ذکریا خاں طفل مکتب ہے ابھی انتظام کریگا -
میر مومن خاں ہمارے حامی سلامت رہیں + ذکریا خاں نے تمام کیفیت اپنے والد کی خدمت میں مفصل عرض کیا - وہ بھی حسب حال
متوجہ ہوئے - ذکریا خاں کو یہ معاملہ ناگوار ہوا - وہ بلیغر شاہجہان آباد میں چلے گئے اور بخشی شاہی استغاثہ اپنی ارکان دولت
ذکریا خاں نے تمام حال گذارش بندگان شاہی کی - اسی کچھ حکم صادر نہوا تھا کہ آخر ماہ محرم ۱۱۲۵ھ کو فرخ سیر (جلوس تاریخ ولادت
۱۸ رجب ۱۰۹۵ھ اور تاریخ وفات ۸ ربیع الثانی ۱۱۳۱ھ) بحمایت قطب الملک سید عبداللہ خاں اور امیر الامراء سید حسین علی
خاں صاحب اورنگ رائے سریر سلطنت ہوگئے + اہالیان دربار نے ذکریا خاں کو ہوشیار - عالیمزاج - انصاف دوست خیال کرکے
خطاب خان بہادر دلاکر ناظم لاہور مقرر کر دیا - نواب عبدالصمد خاں لاہور کی نظامت سے معزول ہو کر ناظم ملتان مقرر ہوئے +
نواب ذکریا خاں نے آتے ہی محمود خاں راجپوت کو گرفتار کیا اور بکیے شہر کا سزائے دار دی - اور میر مومن خاں کو بھی بوجہ
احسن چشم نمائی کی - تمام ملک میں عبرت ہوگئی +

شادی کتخدائی نواب خان بہادر کی صاحبزادی نواب فخرالدین خاں سے ہوئی - یہ وہی نواب فخرالدین ہیں کہ جو بعہد محمد شاہی
جنگ احمد شاہ ابدالی میں مارے گئے + نواب خان بہادر کے دربار میں ذی اختیار امیر کبیر دیوان نکمیت رائے اور حسیت رائے تھے
محمد شاہ کے عہد میں بھی ذکریا خاں ناظم رہے - جب ۱۱۵۰ھ (مطابق ۱۷۳۸ع) میں فوت ہوئے تو خطاب نظامت اپنے
بیٹے شہنواز خاں کو عطا ہوا + چھوٹے بھائی یحییٰ خاں نے سرکشی - اسکو گرفتار کرکے اسکے گاؤں یحییٰ نگر (مشہور آباد نگر)
میں نظر بند کر دیا - مگر وہ کسیطرح سے وہاں سے بھاگ نکلا اور حیدرآباد دکن میں جا رہا - چنانچہ اولاد اسکی تا حال باعزت و آبرو وہاں
موجود ہے +

شاہنواز خاں

اسی اثناء میں نادرشاہ ایران سے ہندپر چڑھ آیا - شہنواز خاں لاہور میں صف آراء ہوا - آخر کار شکست پائی -
نادرشاہ نے لاہور کو خوب لوٹا اور بیگم و بچہ جہاں شہنواز خاں رہتے تھے کو وہ اور روپیہ کا مال نقد وجنس لے گیا + ادھر محمد شاہ
عیش و عشرت میں مشغول تھے - سرور بار رقص و نشاط ہوتا تھا - آپ بھی بہت اچھا گاتے بجاتے تھے - صدہا عرائض شاہنواز
خان اور دیگر حاکموں کے پہنچی تھیں - مگر وہاں کچھ رولہ ہی نہیں تھی - نادر ستلج سے پار ہوگیا - جب (شہنواز خاں کو نہ انتظام کرنا تھا)
ہرکارہ ناظم نے عرضی اطلاعی سرکار میں اوانہ کی دربار میں قتل و قال سرگوشی ہونے لگی - بادشاہ بھی سماعت فرمانے لگے + نواب فخرالدین
خاں وزیر نے شجاعت کو کام فرما طنزاً اہالیان دربار کو فرمانے لگے کہ کہیں حضور کو دق کرتے ہو نادر آیا - نادر آیا - کیا ہوا -
اگر آیا تو حضور کے جھروکے کے نیچے سے ہی گزر جائیگا - الحمدللہ کہ محمد شاہ کی آنکھ کھلی - نواب فخرالدین خاں سپہ سالار میر صمصام
مقرر ہو کر مقام کرنال میں برسر مقابلہ آئے اور مارے گئے - نادرشاہ کھلے دروازوں دہلی میں داخل ہوا - قتل عام کی محمد شاہ کو دا لہ
بنا - اور محمد شاہ کو ہی پھر تاج و تخت کر واپس ہوگیا +

بعدہٗ صوبہ ملتان ۱۱۵۵ھ (مطابق ۱۷۴۳ع) میں لاہور میں شامل ہوا

پھر احمد شاہ ابدالی لاہور میں آیا - شہنواز خاں برستور ناظم رہے - نواب عبدالصمد خاں ملتان میں انتقال عالم کیا - اسکی
لاش لاہور میں آئی متصل قبر خان بہادر دفن ہوا

۱۱۵۸ھ (مطابق ۱۷۴۶ع) میں ملتان میں کچھ شورش ہوئی - نواب شہنواز خاں پھر اسی دیوان کو اہل کے کسی سوار نے قرابین سے شہید کیا - چنانچہ جزا اسکی متصل مقبرہ شاہ شمس تبریز ملتان تا حال موجود ہے +

نواب خواجہ عبداللہ خاں

بعدہٗ ۱۱۶۱ھ میں نواب عبداللہ خاں برادر حقیقی نواب خان بہادر مرحوم ناظم لاہور مقرر ہوا - محمد شاہ بھی فوت ہوگئے - احمد شاہ
۱۱۶۹ھ
تخت دہلی کے وارث ہوئے + عبداللہ خاں خام طبع بدمزاج تھا - لاہور میں قحط پڑا اسنے رعایا سے نہایت تنگ طلبی کی

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This was the year, Hargobind Sahib died

کمال تھا - چنانچہ اکثر مقامات میں عمارات انکی یادگار ہیں - سبحان اللہ - کارخانہ الٰہی میں کوئی شخص دم نہیں مار سکتا - گردش گردون گردان گردان گردکاں را گرداند - اب اولاد انکی نابینا کو محتاج ہے + تاریخ وفات ۱۰۵۲ھ (مطابق ۱۶۴۲ع) صفحہ ۶۸

From this it would appear that Shahjehan came to Lahore in 1627 A.D. and then after some time went back to Deccan for when Begum Mumtaz Mahal died at Burhanpur in 1931 or 1932 he was there on his way to Lahore. First Asaf-ud-Doula and Mahabat Khan and then Wazir Khan were successively for Guru Har Gobind's troubles quite against the Sikh States.

نواب ذکریا خاں - خان بہادر

عبدالصمد خاں از اولاد حضرت الیشاں

ذکریا خاں - داماد وزیر خیر الدین خاں
خان بہادر

شاہنواز خاں
لاولد

یحییٰ خاں
حیدرآباد دکن کو بھاگ گیا
خاں کی اولاد ہے

خواجہ عبداللہ

شرف النساء بیگم
لاولد

عنایت اللہ
چار بیٹے

اصلی نام انکا ذکریا خاں اور خطاب شاہی نواب شریف الدولہ خان بہادر + والد انکا عبدالصمد خان المعروف الو سمند خان قدیم ساکن بخارا اولاد حضرت خاوند محمود المشہور حضرت الیشاں سے ۱۱۲۰ھ (مطابق ۱۷۰۸ع) بہ جمعیت لست سواران واسطے زیارت مقبرہ حضرت الیشاں وارد لاہور ہوا + اسوقت یہ عبدالصمد خان خاندان نقشبندیہ کے پیرزادہ مقبول خلایق مشہور تھا - علوم عربی و فارسی کے فن سپاہگری سے بخوبی واقف تھا + لسلسلہ پیری و مریدی روانہ دہلی ہوئے - وہاں انکو قبولیت عظیم حاصل ہوئی - شدہ شدہ سرکار دربار میں رسائی ہوگئی +

شاہ عالم (بہادر شاہ) اسوقت برائے حکومت پنجاب و لاہور تھے - جب پنجاب سے بدانتظامی مسموع حضور ہوئی - بادشاہ نے مجلس بائیں خیال کہ لاہور میں اکثر لوگ سلسلہ خاندان حضرت الیشاں میں ناظم لاہور مقرر کرکے روانہ لاہور فرمایا - جب یہ ناظم لاہور ہوکر لاہور تشریف لائے - تو ذکریا خاں صاحبزادہ انکا تیرا سال کا تھا - اگرچہ کم عمر تھا - لیکن بالائے سر اش زہوشمندی میتافت ستارہ بلندی نواب عبدالصمد خاں کے آنے لاہور سے رونق تازہ پائی - ہر طرف امن چین ہوگیا - بعد کے نواب میر مومن خاں ناظم مقرر ہوکر آیا + میر مومن خاں نے اولیا پور کے راجپوت ڈاکو ؤں سے لشکر کشی کرکے تاوان اور حصہ لینا شروع کردیا + نواب عبدالصمد خاں بالکل شکایتیں لشکر کی برخلاف نہ سنتے تھے + ذکریا خاں نے ایک حویلی اندرون ذکی (یکی) دروازہ اپنی منکوحہ عورت گلو بائی میراثن کے واسطے بنوائی تھی - ایکدن وہاں بیٹھے کہ وہیں بیٹھکر عدالت کیا کرتے تھے + ایک سوداگر ایرانی نے آکر اپنے لوٹے جانے کی شکایت

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نواب وزیر خاں

واضح ہو کہ شیخ علم الدین انصاری ساکن چنیوٹ اول اول پیشہ طبابت کا کیا کرتا تھا۔ جب اوقات بسر کی بابت ہونے لگی تو بتاریخ ۱۲ ماہ صفر المظفر سنہ ۱۰۳۴ھ (مطابق سنہ ۱۶۲۴ع) بتلاش معیشت لاہور و شاہجہاں آباد ہوتا ہوا دارالخلافت اکبرآباد المشہور آگرہ میں پہنچا۔ اسوقت جہانگیر بادشاہ تھے اور صدر حرم سے نورجہاں بیگم مرض عرق النساء سے مبتلا تھی اور کسی طبیب کا معالجہ کارگر نہ ہوتا تھا۔ ایوان شاہی تک حکیم علم الدین کی رسائی ہو چکی تھی اور شدہ شدہ تذکرہ دست شفا اسکا مسموع خدمتگاران حضرت سلطانی ہو چکا ہوا + بخت نواب سعد اللہ خاں دربار میں بلوائے گئے (This can not be, as he came to prominence much after 1631 A.D. He had access to Nawab Asaf-ud-Daula, of course) بیگم نورجہاں اسکے علاج سے راضی ہو گئی + حضور نے بہت سا انعام عطا فرما کر عہدہ امارت شفاخانجات سے سرافراز فرمایا + اسی اثنا میں دائرہ دولت شاہی روانہ لاہور ہوا۔ وہ بھی ہمراہ لاہور آئے۔ لاہور پہنچکر بیگم کو شفا کلی ہو گئی + اسپر فرخ فال بیگم نے اور دوسری بیگموں نے بطور صدقہ بہت سے انعامات حکیم صاحب کو دئے۔ جب حکیم صاحب نے اپنی جیب نکالی تو بائیس لاکھ کی مالیت نظر میں آئی + اسے فقرا کرتے نہیں لگتی بار۔ فرمایا کہ میرا پروردگار + دوسرے روز حسب فرمائش نورجہاں بیگم حکیم صاحب منصب سعت نزای سے سربلند کر خطاب نواب وزیر خاں سرافراز ہوئے۔ (That is in Jehangir's time) کہتے ہیں کہ نواب وزیر خاں صاحب بڑے غایت متعبد دین دار۔ دائم الصوم قائم اللیل تھے + مسجد مشہور بنام مسجد وزیر خاں تیار کرائی + بعد تیاری مسجد سنہ ۱۰۵۱ھ (مطابق سنہ ۱۶۴۲ع) حرف مصارف مسجد کے واسطے ایک وقف نامہ بلحاظ دستور العمل تحریر کیا (اولاد بابی سے میرا اسکی نقل کتاب ہذا میں درج ہے صفحہ ۶۶۶ پر)

باعث زیادہ تر ترقی نواب صاحب مرحوم کا یہ ہے کہ والدہ شاہجہان بادشاہ اسوقت انکے معالجہ سے شفایاب ہوئی (یعنی مریم زمانی۔ راجہ مانسنگھ کی بہن)۔ زاں بعد شاہجہاں کا معالجہ بنام شہزادگی کرتے رہے۔ اسباب سے محبت شاہجہاں کی ان سے بدرجہ کمال ہو گئی۔ حتی کہ کوئی کام بلا مشورت انکے نہ کرتا تھا۔ بعد صحت الیسا اتفاق ہوا کہ حضرت نورالدین جہانگیر اکبرزادہ میں بیٹھے ہوئے درستگی تاج وغیرہ فرماتے تھے اور مسمات ستی النساء کنیز حضور کے سر پر بیٹھی مروحہ طاؤس سے ہوا کر رہی تھی۔ شاہجہان سلام کے واسطے حاضر ہوا + شائد شاہزادہ عالمیان کا اس کنیز کی طرف کچھ میلان خاطر تھا + جب نظر ان پر پڑی تو حضور نے آئینہ میں سے دیکھ لیا۔ گو نہ ناراض ہو کر اس کنیز کا انتظام کسی غلام خاص سے کروا دیا + اور شہزادہ کو انزار بند فرمایا۔ (اس کی Story is not about so much) نواب وزیر خاں کو اس امر سے سخت تردد ہوا۔ بعدہ در صدد اسکے رہے کہ کسی صورت سے اسکو رفع کروائے۔ اولاً کی سفارشیں کارگر نہ ہوئیں + نورجہاں بیگم کی تمنا کچھ اور تھی + آخر کار حسب الایما نواب وزیر خاں شاہجہاں نے الیسا تعارض کیا (malinger) کہ تعمیر و تعطیر میں اسکی قابلیت مشہور ہوئی + چونکہ ولیعہد تھا۔ بادشاہ نے وزیر خاں کو حکم معالجہ دیا۔ بعد صحت نواب نے حضور شاہی میں عرض کی کہ غلبہ مرض سے شہزادہ عالمیان کا الیسا بحال ہے کہ اگر ہوا خوری دو وقتہ نکلے تو مفرح قلب ہے + اور مریم زمانی اور شاہجہاں نے بھی بدرجہ کمال استعداد کی۔ حضور نے حکم دیا کہ بحفاظت ضیف اللہ میر توپخانہ (دروغہ توپخانہ) اور نواب وزیر خاں دو چار میل تک ہوا خوری کے واسطے جایا کریں۔ جب سطح سے اکچاہ گذرتا۔ تو نواب مذکور اسکو دکن کی طرف لیکر بھاگ گیا۔ وہاں کے ناظم نے ملازمانہ خدمت کی نظم و نسق ملک کا ہاتھ میں دیدیا۔ حضور کو خبر ہوئی۔ فرمان جاری ہوئے۔ وہ وہاں باغی ہو بیٹھا۔ بادشاہ اسوقت کشمیر میں تھے۔ جہاں سے لوٹکر آئے۔ تو تخت آرائے حکومت بقا ہو گئے + شہزادہ جہاں یہ خبر پاتے ہی بایائے آصف خان وزیر اعظم بہ سبیل ڈاک لاہور میں آ گیا۔ کوئی مانع نہ ہوا۔ تخت نشینی اسکا حق تھا سریر آرائے سلطنت ہو گیا۔ مقبرہ جہانگیر کا شاہدرہ میں طیار کرایا + ماسوا اسکے بہت سی عمارات گرد نواح لاہور میں تعمیر کرائیں + نواب وزیر خاں نے کل مختار اور وزیر اعظم ہو کر امیر الامراء خطاب پایا + جب شاہجہان لاہور سے واپس جانے لگا۔ تو خانخانان (صاحب تاریخ مآثر رحیمی) نواب ممدوح ناظم لاہور مقرر ہوا۔ نہایت نیکنامی اور خوش انتظامی سے عہدہ نظامت کو سرانجام دیتا رہا۔ شوق عمارت اسکو بہ حد

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بشارت شاہ فقیر جسکے ساتھ یہ لاہور سے دہلی گئے تھے اور جو پہلا آدمی تھا - وہ بھی اسکے اقبال کی خبر سنکر آپہنچا اور سر بازار سفلظ گالیاں دیکر کہنے لگا - کہ اب تمہاری اسقدر مزاج ہوگئی ہے - سعداللہ خان مرد عاقل و ہوشیار تھا - خاموش اسکو اپنے مکان پر لے آیا - اور خلوت میں بلا کر دس ہزار روپیہ اسکو دیکر یہہ دو شعر طبع زاد اسکو سنائے -

آدمی را بچشم حال مگر — از خیال پری دوری بگذر + نافہ آہو خون بود اول — سنگ مست ابتدائے لعل و گوہر

اسکو فقیر مخبر وب صاحب کمال سمجھکر چار سپاہی ساتھ کئے کہ جاکر لاہور میں چھوڑ آئیں کابلی سوداگر جسنے اسکی ہاں کو انار اور انگور دئے تھے - وہ بھی آپہنچا - اور کاغذ دشخطی والدداش پیش کیا + سعداللہ نے اسکا محصول معاف کرادیا + پھر لاہور آئے اور عمارتیں بنوائیں - پیچھے سے نواب میاں خاں صاحبزادہ اکبر بھی عالمگیر کے آگے نواب باتو قیر تھا پھر نواب سعداللہ خاں بتاریخ یکم رمضان سنہ ایکہزار چھبیس آگرہ میں فوت ہوئے - ابتدا یہ تھا اور انجام یہ ہوا کہ اب سیف علی بیگ نے جو ولی میاں خاں نے ایک ایک گز زمین اور ایک ایک اینٹ اپنی حویلی کی فروخت کر کے کل جائداد

1056 A.H. = 1646 A.D. i.e. two years after + Guru Hargobind's death in Guru Har Rai's time. As G. Tegh Bahadur did not go to Patna till 1666 A.D. & return to the Punjab till about 1673 A.D, he could not have met Nawab Saadullah.

Mian Khan was the Killadar of Jammu, who is mentioned by G. Gobind Singh in his autobiography.

زیب النساء بیگم - صفحہ ۱۱۷۱

یہ شہزادی صاحبزادی عالمگیر بادشاہ کی تھیں - تخلص اسکا مخفی تھا - چنانچہ دیوان مخفی مصنفہ اسکا مشہور و معروف ہے - شعر فارسی بہت احاطہ خاص و ستھرا پاکیزہ کہتی تھیں + مشتے نمونہ از خروارے :—

ہمچو بوئے گل بگلبن پنہاں شدم اندر سخن — ہر کہ دیدن میل دارد در سخن بیند مرا +

رباعی - اے آنکہ بشعر نامہ گر از بہر کسی — چین بہ جبیں خلندہ ترا اندوہ کیست

آیا چہ دردلبود کہ چون تمام شب — سر را بسنگ میزدی و میگریستی

شعر تو از بکر حسن و من از حیا خاموش — کجاست مے کہ حجاب از میانہ بردارد

یہ شہزادی حسن ظاہری و باطنی میں یوسف زمانہ تھیں + کئی حکائیات عاشقانہ عاقل خاں و زیب النساء کی مشہور ہیں - اورنگزیب کے اسکو دیگ میں ابال دینے والی وغیرہ — شنیدم ترک خدمت کرد عاقل خاں بنا دانی — چرا کارے کند عاقل کہ باز آید پشیمانی

ایک باغ جسکی ڈیوڑھی اب جیرجی کہلاتی ہے بنوایا - اور وہ اپنی دائہ عرصیا بائی کو دیدیا - اور ایک دوسرا باغ بنوایا جسکو جہاں اب لوگ کوٹلے ہے +

ستہ خوشنویسی زیب النساء

مہابت خاں صفحہ ۴۶۲

اصلی نام اسکا خانخاناں مہابت خاں ولد نعیم بیگ کابلی تھا - جو بدولت نشینی شاہجہاں بادشاہ بمنصب سعادت مرادی و علم و نقارہ و ماہی و مراتب اور خطاب خانخاناں معہ جاگیر یا لاکھ روپیہ سرافراز ہوا تھا + ۱۰۴۵ ہجری (مطابق ۱۶۳۶ عیسوی) میں بعرض تپ فوت ہوا حکما شاہجہاں کو بہت افسوس ہوا اور اسکی خدمات یاد کر کے سر دربار فاتحہ دیا کرتے تھے +

Wadi Nazm Lahori in the beginning of Shahjehan's reign

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نوٹس از تحقیقات چشتی

مولفہ مولوی نور احمد صاحب چشتی لاہوری

طبع ۱۹۰۶ء = مطبوعہ حمیدیہ سٹیم پریس ۱۲ھ، سنہ ۱۳۲۴ھ - قلمی نسخہ سے،

سوانح ۵۶۲ھ سے ۵۷۷ھ تک - حال نواب سعد اللہ خاں وزیر شاہجہان بادشاہ

والد نواب سعد اللہ خاں مسمی امیر بخش ساکن جینیوٹ قوم جاٹ سے زمیندار تھا - اسکے گھر میں پیداوار عمدہ تو اسکی جورو نے جب آٹھواں مہینہ ہوا - تو اسکو کہا کہ میرا دل ولایتی انار کو چاہتا ہے - اگر ولایتی انار نہ پاؤنگی تو مر جاؤنگی + اوس نے کہا کہ اے بیوقوف ہم غریبوں کو اناروں سے کیا نسبت - میں انار کہاں سے لاؤں - عورت نے کہا کہ میرے کان کی نتھ بالیاں پانچ روپیہ کی ہیں انکو فروخت کر کے انار لے آ + اتفاقاً انہیں دنوں سوداگران میوہ فروش کابل جینیوٹ میں آ اترے - (جینیوٹ - کابل سے لاہور - دہلی کے راستہ پر تھا) وہ ولایتی انار و انگور کی بھری شاہ دہلی لے جاتے تھے + امیر بخش انکے پاس جا پہنچا + سوداگر پہلے تو اسکی درخواست سنکر ہنسے اور کہا کہ انار کھانے کا تیرا کیا مقدور ہے + مگر جب امیر بخش اپنی مفلسی بیان کی اور بالیاں سامنے رکھیں - تو سوداگر قافلہ بنے چو قیافہ شناس تھا یہ نتیجہ نکالا کہ غرض اس عورت کے پیٹ میں فرزند اقبال ہے + یہ سوچکر چند انار اور انگور اور کچھ روپے لئے اور امیر بخش کو کہا کہ تو مجھکو اپنی جورو کے سامنے پیش کر امیر بخش اسکو اپنے گھر لے آیا - سوداگر نے وہ پیش جورو امیر بخش کے سامنے رکھے اور کہا کہ یہ تم لیلو اور مجھکو ایک سند بایں مضمون لکھدو کہ مولود اگر صاحب اقبال ہو تو مجھے اپنے اقبال میں حقدار سمجھے + اسنے کہا بھائی غریبوں سے کیوں مسخری کرتے ہو + مگر سوداگر کی ضد پر چار ناچار اسنے یہی کیا اور اقرار نامہ لکھدیا + بعد اسکے بروز پنجشنبہ دہم صفر ۱۰۰۱ھ سنہ ایکہزار ایک میں (مطابق ۱۵۹۲ سنہ عیسوی) نواب سعد اللہ خاں پیدا ہوئے + اور اوسی دن شام کو اسکا والد فوت ہوگیا - سوداگر بھی کہتا تھا کہ یہ مولود کیسا بخت ہے - پیدا ہوتے ہی باپ کو کھاتا + بعد اسکے جب وہ پانچ سال کا ہوا تو والدہ اسکی بھی فوت ہوگئی - وہ بیچارہ آوارہ بادیہ گردی کرتا ہوا لاہور میں آ پہنچا اور بایں طریق علم پڑھنا شروع کیا کہ رات کو گدائی کرتا اور اسی مسجد میں جا پڑتا عمارت کو سو رہتا - کہتے ہیں کہ وہ مسجد اندرون دروازہ دہلی کے تھی + جسکے قریب اب مسجد عالیشان نواب وزیر خاں کی بادگار لاہور میں ہے + جب تحصیل علمی فراغت کی - تو ہر لہ ایک شخص لیشارت شاہ دہلی پہنچے اور محلہ چوڑی والہ مسجد محمد صالح میں جا ڈیرا کیا + وہاں صاحبزادگان نواب آصف خاں پسر اعتماد الدولہ محمد صالح صاحب کے پاس پڑھنے کو آتے تھے + انہوں نے اسکو غریب الوطن جانکر یہ مہربانی کی کہ ہر روز جاروب مسجد کرنے سبیل وضو کی بھر چھوڑا کر - اسکے عوض میں دو وقت اولی تمکو آیا کریگی +

ایک دن کا ذکر ہے کہ محمد صالح مسجد میں نہ تھے اور صاحبزادگان وزیر اصلاح خط لینے آئے - سعد اللہ نے اصلاح دیدی - رات کو جب وزیر نے مشوقہ تختی اپنے لڑکوں کی دیکھی - تو خط خوش دیکھ نہایت خوش ہوا - اور لڑکوں سے پوچھا کہ یہ خط کسکا ہے - انہوں نے حال واقع بیان کیا - وزیر نے سعد اللہ کو بلوا کر حکم دیا کہ آئندہ اصلاح صاحبزادگان تو دیا کر - اسکے عوض دس روپیہ ماہوار تجھکو ملیگا - اسنے قبول کر لیا - بعد اسکے ایکدن صاحبزادے وزیر محمد صالح سے کتاب ابو الفضل پڑھ رہے تھے - اتفاقاً کوئی مشکل عبارت آئی - ہر چند محمد صالح نے اسکے ان کو سمجھانا - پر انکی سمجھ میں نہ آئی - آخر کار سعد اللہ نے اسکو ایسا مفصل بیان کیا کہ فی الفور انکی سمجھ میں آ گیا + جب وزیر نے یہ حال سنا تو سعد اللہ کو بلا کر چالیس روپیہ مشاہرہ مع نان دو وقتہ مقرر کر کے اتالیق صاحبزادوں کا بنایا - سبحان اللہ جب جناب کارساز مطلق چاہتا ہے کہ کسی کو سرافرازی بخشے تو سبب بھی ویسے ہی بنا دیتا ہے +

چند مدت میں اسنے رشد پیدا کر لیا - امرا و وزرا کی خدمت میں آمد و رفت پیدا ہوگئی - بعد چند سے سنہ ایکہزار تیس 1631 A.D. شاہ ایران کا مرا سعد اللہ نام شاہجہان بادشاہ غازی مشہور اس مضمون کے آیا کہ تم شاہ ہند ہو اور نام اپنا مع شاہجہان لکھا ہے اس سے دروغ گوئی واضح ہوتی ہے - تمہارا نام کیوں نہ مزور شاہ کاذب لکھا جائے + جواب شافی وزیر سے نہ بن پڑا - مگر سعد اللہ نے اس مشکل کا حال ابجد کے حساب سے کر دیا - یعنی جہان = ہند = ۵۹ دونوں کی عدد السنہ بنتی ہے - چنانچہ مناسب جواب تحریر کیا گیا - بادشاہ نے یہ جواب سنکر اسیوقت اسکو داروغہ کتب خانہ شاہی مقرر کیا - اور پھر حسب الرض موسومی خان صدر الصدور کی عہدہ وزارت پر سرافراز ہوا اور علامی خانی کا خطاب پایا + پھر تو یہ معاملہ ہوا کہ بجز حکم سعد اللہ خاں کے کوئی کام ملاحظہ نہ ہوتا تھا + لاکھا روپیہ کی عمارت سعد اللہ خاں نے دہلی و آگرہ و لاہور میں بنوائیں اور ایک عالیشان مسجد اپنے وطن جینیوٹ میں بھی تعمیر کی +

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99 | 32 | 32
87 | 1045 | 1035
| 622 | 622
| 1667 | 1657

لیکر دربار میں حاضر ہوا اور خلعت والنعام سے مفتخر ہوا +

سنہ جلوس میں سیواجی کو رام سنگھ کی نگرانی میں انوپ سہر رکھا گیا اور جب وہ ۱۷ صفر سنہ ۱۰۷۰ھ کو بھیس بدلکر آگرہ سے بھاگ گیا اور ماہ ستمبر ۱۶۵۶ء میں راجگڑھ پہنچا - تو بادشاہ نے رام سنگھ کی اس سازش سمجھکر اسکو معطل کر دیا +
۲۷ محرم سنہ ۱۰۷۷ کو راجہ جے سنگھ نے برہان پور میں انتقال کیا - بادشاہ نے رام سنگھ کو بلکر بحال کر کے اور خطاب راجگی سے موصوف کر کے منصب چار ہزاری ذات اور چار ہزار سوار سے مفتخر کیا اور بنگالہ کی کل جاگیر اسکو عطا کی +
اسی سال بنگالہ کی سرحد پر گوالیار میں آسامیوں نے فساد برپا کیا - بادشاہ نے راجہ کو منصب پنجہزاری ذات اور پنجہزار سوار سے سربلند کر کے اسی مہم پر مامور کیا +
سنہ ۱۰۸۶ میں اسکی وفات ہوئی +

رائے - رایان - راجہ رگھناتھ داس سعد اللہ خانی

راجہ رگھناتھ داس حسب کتاب - معاملہ فہمی - اور تحریر اور تقریر - دیانت و امانت میں بے نظیر روزگار تھے + نواب سعد اللہ خاں کے عہد وزارت میں اول عام متصدیوں کے زمرہ میں ملازم ہوئے - ترقی کرتے گئے + سنہ ۱۰۶۰ھ میں خطاب رائے سے موصوف ہوئے - خدمت دیوانی تن کا خلعت اور سونے کا قلمدان ملا + سنہ ۱۰۶۲ھ میں خالصہ شاہی کی دیوانی کی خدمت بھی انھیں کو مرحمت ہوئی + چنانچہ جب سنہ ۱۰۶۶ھ نواب سعد اللہ خاں وزیر اعظم نے انتقال کیا تو بادشاہ نے رائے رایان کے خطاب سے موصوف کر کے منصب ہزاری ذات - چہار صد سوار سرفراز کیا - اور کل وزارت کا کام انکے سپرد کر دیا + سنہ ۱۰۶۸ھ تک رائے رگھناتھ داس کل دیوانی کا تمام انجام دیتے رہے +
جب سمو گڈھ کی فتح کے تیسرے دن اورنگزیب آگرہ میں داخل ہوا اور رفتہ رفتہ جملہ ارکان سلطنت اسکی خدمت میں حاضر ہو گئے تو راجہ رگھناتھ داس بھی جمع اپنے کل محلہ کے بارگاہ عالمگیری میں حاضر ہوئے اور خلعت سے سرافراز ہو کر اسی پہلے سال کی جلوس میں اورنگزیب نے منصب دو ہزار اور بالصدی ذات - دو ہزار و بالصد سوار سے سرافراز کر کے خطاب راجگی سے مفتخر کیا - کھجوہ کی لڑائی (جو شش ماہہ شجاع سے ہوئی) اور جنگ دوم داراشکوہ میں راجہ رگھناتھ داس نے قلم کی بجائے تلوار کو ہاتھ میں لیا اور اپنی شجاعت و بہادری کے جوہر دکھائے + سنہ ۱۰۷۳ھ تک راجہ وزیر اعظم کے عہد میں سرفراز رہے + اس سال جب کشمیر کو سیر کو بادشاہ چلا - تو راجہ کو بھی اپنے ساتھ لیچلا - اسی سفر میں کشمیر کے قریب پہنچکر ۱۱ ذیقعدہ سنہ ۱۰۷۳ھ کو انہوں نے انتقال کیا + انکے بعد فاضل خاں وزیر اعظم ہوئے + رقعات عالمگیری میں ہے کہ
رگھناتھ سعد اللہ خانی خدمات مالی بہ برادران خود بمنمیداد - و میگفت کہ خانہ برانداز متصدیان
ہمیں بلا دانند + (رقعہ ۵۶ عالمگیری)
رگھناتھ سعد اللہ خانی در احیاناتیکہ رائق مہمات دیوانی بود - میگفت کہ کار سرکار دالا بہ کسے باید فرمود
کہ بجز ہر کار روانی و دماغ معاملہ آرائی داشتہ باشد نہ علیل غرض - (رقعہ ۱۴۹ عالمگیری)

منشی رائے چندر بھان

قوم کے برہمن اور لاہور کے رہنے والے تھے - حسب کتاب - معاملہ فہمی - تحریر و تقریر میں کارگذار اہلکار اور انشاپردازی اور مطلب نویسی میں بے نظیر سمجھے جاتے تھے - موزون طبع اور برہمن تخلص کرتے تھے - اول میر عبد الکریم (جن کا اہتمام سے روضہ تاج محل تعمیر ہوا تھا) میر عمارت لاہور کیساتھ تھے - انکے بعد باوری بخت سے علامی افضل خاں وزیر اعظم شاہجہانی کی سرکار میں جا پہنچے + اور جلوی سرکار کے دیوان ہو گئے + کچھ عرصہ کے بعد شاہزادہ داراشکوہ بادشاہ سے انکو مانگ لیا اور اپنا میر منشی مقرر کیا + سنہ ۱۰۶۶ھ میں علامی سعد اللہ خاں وزیر اعظم کے انتقال کے بعد بادشاہ نے پھر اپنے یہاں بلا لیا اور دفتر شاہی کا میر منشی مقرر کر دیا - رائے چندر بھان نے سنہ ۱۰۶۸ھ میں انتقال کیا + سکندرہ کے پاس اب بھی انکا باغ چندر بھان اور کچھ عمارتیں موجود ہیں + انکا ایک شعر مرا دلے است بہ کف آشنا کہ چندیں بار بہ مکہ بردم و بازش بہ برہمن آوردم

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کی حکومت پر محتار رہے جہاں رہٹوں نے بہت زور پایا اور مالوہ کا چارج انہوں نے باجی راؤ کو دیا

راجہ جے سنگھ علم کا قدردان اور ہیئت کا دلدادہ تھا۔ دہلی میں جنتر منتر اور اجین
اور جے پور میں اس مطلب کی عمارتیں اسی کی بنوائی ہیں اور شہر جے پور بھی اسی کی آباد کیا ہوا ہے۔ زبان برج بھاشا
کا رواج بہت چلا یا اور خوب انتظام کو یوں کو دے کر زیج محمد شاہی کو مرزا خیر اللہ بیگ کی مدد سے تیار کیا
دسمبر کے دن ۱۰ شعبان ۱۱۵۶ھ ہجری کو وفات پائی +
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صفحہ ۲۰۷ - ۱۱۵۶ھ میں سید حسین مشہور کلاوونت کو اکبر نے رجہ رام چند بگھیلہ سے جلال خاں قوچی کو بھیجکر
منگوایا تھا + اسی ملک میں کالنجر کے قلعہ محاصرہ کے وقت شیر شاہ۔ میگزین کے پھٹنے سے زخمی
ہو کر مرا تھا +

صفحہ ۲۱۴ - ۱۰۲۶ھ میں اکبر نے راجہ سنگھ بھگا ہیری کو کابل سے واپسی پر صوبہ پنجاب میں تعینات کر دیا
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صفحہ ۲۲۰ - ۱۰۶۹ھ عادل الثانی کو داراشکوہ کی دوسری لڑائی اجمیر کے پاس ہوئی۔ جہاں سے وہ بھاگا

صفحہ ۲۳۸ - اودے بھان کے بھائی پرتھی سنگھ نے ابوالفضل کو شہزادہ سلیم کے ایما سے دکن سے آگرہ کو آتے
ہوئے اجین سے نکلے پر قصبہ آنتری (ریاست گوالیار۔ گوالیار سے بیس کوس) میں ۱۰۱۱ھ کو قتل کر دیا
اور سر کاٹکر الہ آباد میں شہزادے کے پاس بھیجدیا + اکبر کو بہت صدمہ ہوا اور کہا: ہائے شیخوجی
بادشاہت لینی تھی تو مجھے مارنا تھا۔ بیچارے شیخ کا مارا کیا فائدہ"

صفحہ ۲۷۹ - سکھ جیون ذات کا کھتری۔ کابل کا رہنے والا۔ بہادر فوجی افسر تھا۔ احمد شاہ ابدالی نے
کشمیر کا دیوان مقرر کیا۔ جمعیت بہم پہنچا کر اور صوبہ دار کو قید کر کے کشمیر کا خود مختار بادشاہ بن بیٹھا
اور عالمگیر ثانی بادشاہ دہلی سے منصب اور صوبہ داری کشمیر کی سند بھی حاصل کر لی۔ ۱۱۷۵ھ کہ صوبہ دار رہا
احمد شاہ کی فوج نے بھیج کر قید کر لیا

سیل سنگھ۔ سیسودیہ

صفحہ ۲۴۷ رانا اجر سنگھ کا بیٹا تھا (رانا پرتاپ کا پڑپوتا) - اول شاہزادہ داراشکوہ
کی سرکار میں ملازم تھا۔ ۱۰۳۳ھ جلوس شاہجہاں میں ملازمان شاہی میں منسلک ہو کر منصب دو ہزاری ذات
ہزار سوار پر مفتخر ہوا + ۱۰۳۵ھ جلوس میں پانصدی کا اضافہ ہو کر علم مرحمت ہوا اور ہم قندھار میں تعینات ہوا
۱۰۳۶ھ جلوس میں داراشکوہ کے ساتھ دوبارہ ہم قندھار پر روانہ ہوا۔
عالمگیر کے مہم میں کھجوہ کی لڑائی میں شریک تھا۔ اسکے بعد خانخانان میر جملہ کے ساتھ مہم آسام میں متعین ہوا

رام سنگھ کچھواہ

مرزا راجہ جے سنگھ کا بڑا بیٹا تھا۔ ۱۰۵۰ھ کو باپ کے ساتھ دربار شاہجہانی میں حاضر ہوا۔ بادشاہ ایک ہاتھی
مرحمت کیا + اسی سال ۱۰۵۳ھ میں خلعت اور اسپ مرحمت ہوا + ۱۰۵۶ھ کو مع پانسو سواروں کے آگرہ سے آکر
لاہور اور کابل کے دربار میں بادشاہ کی خدمت میں حاضر ہوا۔ بادشاہ نے منصب ہزاری ذات ہزار سوار پر
سرافراز کیا۔ اسکے بعد منصب میں متواتر اضافہ ہو کر ۱۰۶۴ھ جلوس تک منصب سہ ہزاری سے مفتخر ہوا اور باپ
کے ساتھ خدمات شاہی بجا لاتا رہا +

جنگ سموگڑھ میں دارا کے ساتھ تھا۔ جب باپ نے عالمگیر کی رفاقت اختیار کی۔ یہ بھی باپ کے ساتھ دربار عالمگیری
میں حاضر ہو کر مورد نوازش ہوا +

۱۰۶۸ھ جلوس عالمگیری میں سلیمان شکوہ کے لڑنے کے واسطے سری نگر (گڑھوال) بھیجا گیا۔ اور وہاں سے سلیمان شکوہ کو

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صفحہ ۷۔ سنہ ۱۱۲۷ھ میں اجیت سنگھ کی لڑکی کی شادی خوب دھوم دھام سے فرخ سیر کے ساتھ ہوئی۔ یہ آخری راجپوت لڑکی تھی جو خاندان مغلیہ کے حلقہ میں داخل ہوئی

صفحہ ۹۶/۹۵ ۔ راجہ بیربل ۔ اصلی نام مہیش داس ۔ قوم کا بھاٹ ۔ ابتدائے میں معمولی منگتا برہمن اور بھاٹوں کی طرح شہروں شہروں گھروں گھروں پھر کر کبت اور دوہرے پڑھتے اور بھیک مانگتے پھرتے تھے ۔ اسکے بعد راجہ بھٹ کی سرکار میں نوکر ہو گئے ۔ حسن سے کسی طرح بادشاہ اکبر کے سامنے پہنچا دیا بادشاہ کو کوئی اولے اُنکی بھا گئی ۔ اور یہ باتوں ہی باتوں میں کچھ سے کچھ ہو گئے ۔ اول کبیر رائے (ملک الشعرا) پھر راجہ بیربل کے خطاب سے موصوف ہوئے ۔ رفتہ رفتہ اپنے لطف اور عجب بیانی کی بدولت بادشاہ کے مزاج میں ایسا رسوخ پیدا کیا کہ تمام نورتن اکبری میں کوئی عالیجاہ امیر اُنکے رتبے کو نہ پہنچ سکا +

سنہ ۹۸۰ھ میں کانگڑہ کی فتح کا حکم دیا اور یہ ملک بیربل کی جاگیر میں دیا + بیربل ہیم کے ساتھ تھے + قلعہ کا محاصرہ سخت ہوا مگر ابراہیم حسین مرزا نے باغی ہو کر پنجاب پر چڑھ آنے سے حسین قلی خان جو اس مہم کے چارج میں تھے جلد واپس جانا پڑا ۔ نرم شرطوں پر صلح کر کے حسین قلی خاں سے لوٹا + شرطوں میں پانچ من سونا نذر لینا بھی تھا ۔ جو یہ اپنی جاگیر سے دکھنا لیکر لوٹے +

کانگڑہ کی اس مہم میں راجہ بھی بہت بدنام ہوئے ۔ انکی موجودگی میں سفر کے سونے کے چھتر کو تیروں سے اڑایا گیا ۔ اور ۲۰۰ کیلہ کالی گھاٹن سپاہیوں نے مار کر انکا خون ادھر ادھر پھینکا اور اسمیں ہندو اور مسلمان سپاہی شامل تھے + ان باتوں سے کیا اپنے آقا کا بھگانے ۔ جنکو بیربر کہتے تھے کہ میں تمہارا کہوں ہوں ۔ وہی انپر ہزار ہزار لعنت اور ملامت کرتے تھے +

سنہ ۹۹۰ھ میں راجہ بیربل نے بادشاہ کی ضیافت کی اور جو کچھ بادشاہ سے ملا تھا ۔ وہی نذر میں گزران دیا +

سنہ ۹۹۳ھ میں اکبر نے زین خاں کوکلتاش کو باجوڑ وغیرہ علاقہ سرحدی کے پٹھانوں کی تادیب کے واسطے بھیجا ۔ اسنے وہاں پہنچ کر مدد مانگ بھیجی ۔ بادشاہ کے دربار میں بیربر نے وہاں جانے کی اجازت مانگی ۔ بادشاہ نے بھیجدیا + ساتھ ہی حکم الوالغ بھی تھا + بیربر کو کچھ تجربہ تو میدان جنگ کا تھا نہیں ۔ اپنی بیوقوفی سے مارے گئے بادشاہ کو سخت افسوس ہوا ۔ دو دن کھانا نہیں کھایا +

بیربر کا منصب کافندوں پر دو ہزاری تھا +

ہرم رائے اور لالہ اسکے دو لڑکے تھے

صفحہ ۱۲۰ ۔ راجہ پرتھی چند چمبہ کے راجہ کا بیٹا تھا ۔ سنہ ۵ جلوس کو شاہجہانی منصب دیکر جموں کی مہم کو بھیجا ۔ مدتوں دربار میں رہے +

صفحہ ۱۲۰ - ۱۲۱ + بیرم دیو سیسودیہ ۔ رانا ارسنگھ کا پوتا ۔ سورجمل کا بیٹا ۔ سنہ ۳۱ جلوس کو شاہجہانی دربار میں حاضر ہوا اور مناسب منصب پایا + سموگڈھ کی لڑائی میں داراشکوہ کی فوج ہراول کا سردار تھا ۔ بعد ازاں بارگاہ عالمگیری میں حاضر ہوا + اور شاہزادہ شجاع اور داراشکوہ کے برخلاف لڑا +

سنہ ۱۰۶۸ھ جلوس عالمگیری میں خلعت مرحمت ہو کر راجہ رام سنگھ کچھواہہ کے ساتھ مہم آسام پر مامور ہوا انہیں دنوں راجہ جے سنگھ مرزا اورنگ آباد سے دربار کو آتے ہوئے ۲۸ محرم سنہ ۱۰۷۷ھ راستہ میں بیمار ہو کر مر گیا تھا دو بیٹے رام سنگھ اور کیرت سنگھ تھے +

صفحہ ۱۷۶ — راجہ جے سنگھ سوائی ۔ مرزا راجہ کا پڑپوتا تھا اور محمد شاہ کے عہد میں ہوا + سنہ ۴۲ جلوس عالمگیری میں منصب ہزاری ذات ۔ شصت صد سوار پر سرافراز ہوا تھا + اسوقت نوجوان اور ناتجربہ کار تھا ۔ مگر بہادری کے جوہر دکھا + اور ترقی پائی + سنہ ۱۱۳۵ھ میں اکبرآباد کی صوبہ داری اور سنہ ۱۱۴۵ھ میں صوبہ مالوہ

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صفحہ ۳۲۲ + ۱۰۰۲ھ ہجری میں جشن سالانہ کے موقعہ پر اکبر نے شاہزادہ خسرو کو جہانگیر کا بیٹا اور مان سنگھ کا بھانجا تھا
۳۲۵-۳۲۰ منصب پنجہزاری پر سرفراز کرکے صوبۂ اڑیسہ کو جاگیر میں مرحمت کیا (Semyeon) - راجہ مان سنگھ کو آمالیقی کا اعزاز
بخش کر اسکی سرکار کا انتظام بھی راجہ ہی کے سپرد کیا اور راجہ مان سنگھ کو بنگالہ کی صوبہ داری پر مفتخر کرکے بنگالے روانہ کیا
مان سنگھ دھاکہ میں آکر خاطر جمع سے حکمرانی کرنے لگے + ۱۰۱۳ھ شاہزادہ خسرو کو دہ ہزاری منصب ملا -
مان سنگھ بدستور آمالیقی کی خدمت پر سرفراز رہکر منصب ہفت ہزاری ذات ششش ہزار سوار پر مفتخر ہوئے -
ابتک کوئی ہندو مسلمان امیر پنجہزاری منصب تک نہیں پہنچا تھا - ۱۰۱۴ھ یہ اعزاز بھی بنگالہ فتح راجہ کو ملا +
امرائے کبار میں راجہ مان سنگھ اور خان اعظم مرزا عزیز کوکلتاش کو اکبر کے بعد شاہزادہ خسرو کی بادشاہت کا
بڑا ارمان تھا - خسرو راجہ مان سنگھ کا بھانجا اور خان اعظم کا داماد تھا + خان اعظم تو اس آرزو میں ایسے مست
تھے کہ اپنے رازداروں سے اکثر کہا کرتے تھے کہ خدا کرے ایک کان میں کوئی کہے کہ خسرو بادشاہ ہو گیا - اور دوسرے کان
میں حضرت عزرائیل موت کا پیغام دیدیں - اگر ایک مرتبہ خسرو کی بادشاہت کی خبر سن لوں تو مجھے مرنے کا افسوس
نہوگا + راجہ مان سنگھ کا اگرچہ یہ حال نہ تھا - مگر در پردہ وہ بھی اسی کوشش میں مصروف تھے + اکبر کو بھی یہ سب خبریں
تھیں - مگر جہانگیر کے ساتھ اسے محبت نہیں بلکہ عشق تھا + جب ۱۰۱۴ھ میں بیمار پڑا - مان سنگھ اور خان اعظم دونوں
دربار میں موجود تھے اور دونوں کے آدمی ہتھیار بند چاروں طرف پھیلے ہوئے تھے - اکبر نے مصلحت سمجھکر اور مشورہ
سے مان سنگھ خلعت رخصت دیکر بنگالہ کو روانہ کر دیا اور وہ خسرو کو لیکر ادھر چلے گئے - باوجودیکہ ۲۰ ہزار لشکر جرار
ان کی سرکار خاص کا نوکر تھا اور تمام قوم کچھواہ اور بہت سے ہندو مسلمان سردار انکے ذرا سا اشارہ کرنیپر الگ
ساتھ دینے کو تیار تھے +

بدھ کے دن ۱۲ جمادی الثانی ۱۰۱۴ھ کو اکبر نے ۶۴ برس کی عمر میں دنیا سے انتقال کیا اور شاہزادہ سلیم
جہانگیر کے لقب سے تخت سلطنت پر بیٹھا + جہانگیر نے مان سنگھ کو بنگالہ میں ہی رکھا جہاں کہ پچاس ہزار سواروں کی جاگیر ہے +
مان سنگھ نے بھی اپنی طرف سے کوئی حرکت ایسی نہیں کی جس سے بادشاہ کو اسکی برخلاف موقعہ ملتا +
چند ماہ بعد شاہزادہ خسرو باغی ہو گیا - گو جہانگیر کو مان سنگھ اور خان اعظم پر شبہ ہوا - مگر بادشاہ نے عالی
موصلگی سے کام لیا اور کچھ نہیں جتایا + مان سنگھ نے دکن میں جاکر کارگذاری دکھانے کی قسم کھائی اور جہانگیر
دو برس بعد ۱۰۲۳ھ ہجری میں مر گیا +

Miscellaneous Notes

صفحہ ۵۷ - راجہ ارجن سنگھ بزرگی اپنے دادا راجہ رام داس کے مرنے کے بعد بادشاہ جہانگیر سے منصب ہزاری ذات
ششش صد سوار پر سرافراز ہوئے - یہ شہنشاہ عالمگیر کے عہد میں اول ہم آسام پر بھیجے گئے

صفحہ ۶۸ مہاراجہ اجیت سنگھ راٹھور - مہاراجہ جسونت سنگھ کا بیٹا بڑا کٹر ہندو ثابت ہوا - ملازمت جودھپور میں
مسجد میں تڑوا دیئے - اذان دینی بند کی اور گاؤکشی بند کر دی + بہادر شاہ نے ۱۱۱۹ھ مگر اسکی سرکوبی کے واسطے
جودھپور کی طرف کوچ کیا اور اجمیر اور چتوڑ کے بیچ میں پہنچکر ادھر فوج روانہ کی || اجیت سنگھ تاب مقابلہ نہ لاکر دب گیا اور خلعت
وغیرہ پایا + لیکن جب بادشاہ کام بخش کے مقابلہ کے واسطے دکن جا رہے تھے - راستے میں سے راجہ جے سنگھ سوائی کے ساتھ
اپنے پرانے ویر کے خیمے لشکر میں چھوڑ کر شکار کے بہانے سے جودھپور چلدیا - بادشاہ دکن سے واپسی پر اس کی تنبیہ کی فکر میں تھے کہ اسکو
کے دشمنوں کی خبر آئی - مصلحت وقت جان کر بادشاہ نے راجپوتوں کو نام شرطوں پر معاف کر دیا - یہ واقعہ ۱۱۲۶ھ کا ہے +

صفحہ ۶۸ - جسونت سنگھ کی رانیاں اور نوزائیدہ بچے (اجیت سنگھ اور) ۱۲ جمادی الثانی ۱۰۸۹ھ کو جودھپور بھیج گئے +
شہزادہ محمد کو بادشاہ نے راجپوتوں کی سزا دینے کے لئے بھیجا - راجپوتوں نے شاہزادہ کو اپنے ساتھ ملا لیا اور بغاوت کی

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۱- اصل خانی منصبدار

راجہ - رائے لوڈرمل افضل خانی

ابتدا میں علامی افضل خاں وزیر اعظم شاہجہاں کی سرکار میں معمولی منشیوں کے زمرہ میں ملازم ہوئے اور اپنی لیاقت اور کاردانی - اور سلامت روی سے بہت جلد منظور نظر ہو کر ترقی پاتے رہے + علامی موصوف کی وفات کے بعد جوہر کاردانی سے منتخب ہو کر بادشاہی ملازمت میں منسلک ہوئے + ۸ جمادی الاولیٰ ۱۰۵۰ھ سنہ ۱۳ جلوس کو خدمت دیوانی اور امینی اور فوجداری شہر کا سہرمندی سے مفتخر ہو کر خطاب رائے سے موصوف ہوئے + سنہ ۱۴ جلوس میں فوجداری بلکھی جنگل کی خدمت بھی انھیں کو مرحمت ہوئی +

رائے لوڈرمل رحمہ لوڈرمل کے وقت ہمنام ہی نہ تھے - بلکہ انتظامی قابلیت اور حسن تدبیر کے ساتھ رعایا پروری میں ان کے نقش قدم پر چلتے تھے - بادشاہ سے خوش ہو کر منصب ہزاری ذات - ہزار سوار دو اسپہ سہ اسپہ پر سنہ ۱۵ جلوس میں سرافراز فرمایا + سنہ ۲۰ جلوس میں اول میں سو سوار دو اسپہ سہ اسپہ منصب میں اضافہ ہو کر ۱۶۲۶ء اسکے بعد منصب ہزار و پانصدی ذات و پانصد سوار دو اسپہ سہ اسپہ پر سربلند ہوئے + اور سرکار دیپالپور اور سرگنہ جالندھر اور سرگنہ سلطانپور کی دیوانی بھی انھیں کو مرحمت ہوئی + اور جب ان کی خوش لیاقتی اور حسن کارگذاری سے ان پرگنات کی مالگذاری پچاس لاکھ روپیہ تک پہنچ گئی - تو بادشاہ نے خوش ہو کر سنہ ۲۱ جلوس میں منصب دو ہزاری ذات دو ہزار سوار سے ممتاز کر کے خطاب راجگی سے موصوف کیا + سنہ ۲۲ جلوس میں علم مرحمت ہوا +

۱۰۶۸ھ میں جب شاہزادہ دارا شکوہ سمو گڈھ کی شکست کے بعد آگرہ سے پنجاب کی طرف بھاگا اور راستے میں سہرمندی کی راہ سے ہو کر گذرا - تو بلکھی جنگل کے نام سے راجہ لوڈرمل کا جمع کیا ہوا بیس لاکھ روپیہ جو اس نواح میں مدفون تھا تلاش سے اسکے ہاتھ لگا - شہنشاہ عالمگیر نے تخت نشین ہو کر راجہ لوڈرمل کو اگاہ کا فوجدار مقرر کیا اور اسی جگہ انہوں نے ۱۰۷۶ھ میں انتقال کیا

It is not stated what caste he came from - but was most probably a Khatri.

رائے بہاری مل دیوان

راجہ بھگوانداس کچھواہا کی لڑکی کی شادی شاہزادہ سلیم سے ۹۹۳ھ میں نہایت شان و شکوہ سے ہوئی - عقد مسلمانی طریقے سے اور ہون پھیرے وغیرہ ہندو طریقے دونوں ہوئے اور اکبر بادشاہ نے تمام دولت پر اشرفیاں نچھاور کرتے لائے + ابوالفضل اور فیضی دونوں نے اس شادی پر شعر کہے + اسکے بطن سے ۹۹۴ھ میں شاہزادی سلطان النسا بیگم اور ۹۹۵ھ شاہزادہ خسرو پیدا ہوئے + شاہزادہ سلیم نے اسکے بعد اس بیگم کو شاہ بیگم کے خطاب سے موصوف کیا - دونوں میں خوب محبت تھی جب خسرو نے بڑا ہو کر باپ کے برخلاف کچھ نالائق حرکتیں کیں اور بھائی سے آ دھونگ سے لڑائی تو ۱۰۱۳ھ کو جہانگیر کی حالت میں - جو خاندان میں تھا - افیون زیادہ کھالی اور اسطرح اپنا کام تمام کیا + جہانگیر لکھتا ہے :-

والدۂ او (خسرو) در ایام شاہزادگی از ناخوشی اطوار و اوضاع او سلوک برادر خود ش مادھو سنگھ تریاک خوردہ خود را کشت - از خوبی آئے و نیکذاتی بائے او چیے تو لیسم - عقلی بکمال داشت و اخلاص او بمن بہ درجہ بود کہ ہزار لیسر و برادر را قربان یکموئے من میکرد - مکرر بہ خسرو مقدمات نوشت - و او را دلالت بہ اخلاص و محبت من میکرد - چوں دید کہ ہیچ فائدہ ندارد - عاقبت نامعلوم است کہ بہ کجا منجر خواہد شد - از غیرتیکہ لازمۂ طبیعت راجپوتانی است خاطر بر مرگ خود قرار دادہ - و چندیں مرتبہ گاہ گاہے مزاج او در شورش می آید - چنانچہ این حرکت میراثی بود کہ پدران و برادران او ہمہ یکبار در دیوانگی خود بکار را ظاہر میکردند + و بعد از مدتے معالج پذیر میشدند -

۹۹۴ھ میں راجہ بھگوانداس نے اپنے آپ کو چندھ مارلی تھی - مگر بچ گیا اور جب یہ راجہ لوڈرمل کو پہلی منزل تک پہنچانے گیا - واپس پہنچے ہوئی اور پیشاب بند ہو کر پانچ دن میں مر گیا + صفحہ ۹۴

۹۰۰ سے ۹۷۵ تک ۱۰۰ سوار - پانصدی کی ۲۷۰۰/۲۸۰۰ + ایک ہزاری کی ۸۰۰۰/۸۴۰۰ + پنجہزاری کی ۲۸۰۰۰/۲۹۰۰۰ ۱۰۰ سوار
اسکے علاوہ سوار کی نسخوہ بلحاظ گھوڑا ۱۲/۱۶ سے لیکر ۱۸/۱۸ تک اور پیادہ کی ۱۸/۱۸ + پانچ ہزاری کو ۳۴۰ گھوڑے - ایکسو ہاتھی - ایکسو اونٹ - ۲۰ خچر اور ایکسو گراہ رکھنا ہوتا تھا + [صفحہ ۳۸۲ نمبر ۵]
اکبر کے عہد میں منصب دہ ہاشی سے لیکر پانچ ہزاری تک ختم ہو جاتے ہیں + خرد ایک خاص منصب راجہ مان سنگھ کے واسطے سفت ہزاری کا پیدا کیا گیا تھا + شاہجہاں کے عہد میں منصب چھ ہزاری اور سات ہزاری بنائے گئے - اور ایک خاص منصب آصف خاں یمین الدولہ کے واسطے نو ہزاری تھا + شاہزادے دس ہزاری منصب پر مقرر ہوتے تھے + ۱۶۴۷ء تک کوئی سہ دہ پنجہزاری سے اوپر نہیں گیا - مگر دورِ آخر میں میرزا راجہ جے سنگھ کچھواہا اور مہاراجہ جسونت سنگھ راٹھور کو سفت ہزاری کا اعزاز حاصل ہوا +

رائے کاشی داس + شاہجہان کے عہد میں اہل قلم کے زمرے میں ملازم ہو کر رفتہ رفتہ حلوس میں خدمت دیوانی اور امینی چکلہ سہرند پر مفتخر ہوئے - وہاں سے ترقی پاکر دارالسلطنت لاہور کے دیوان مقرر ہوئے - بعد اسکے صوبہ کابل کے بخشی مقرر ہوئے - اور کئی عہد جات کے اخراج اور کئی جلوس میں دارالخلافہ اگرہ کے دیوان مقرر ہوئے - اسکے بعد صوبہ بنگالہ کی دیوانی پر تبدیل ہوئے +

name does not also who he was whether a Khatri or Amar

رائے رایان پیتمبر داس راجہ بکرماجیت پیتر داس

قوم کے کھتری - داروغہ فیل خانہ کے عہدے پر سرفراز تھے + اکبر کو ہاتھیوں کا بہت شوق بلکہ عشق تھا - اسکو پیتمبر داس یا پیتر داس بہت جلد دانشناس ہو کر اپنی کارکردگی کے صلہ میں معزز خطاب رائے رایان سے موصوف ہوئے سنہ ۱۲ جلوس اکبر شاہی قلعہ چتوڑ کے موجبہ کے اہتمام پر مامور تھے + سنہ ۴۲ جلوس میں کل صوبہ بنگال کے دیوان مقرر ہوئے + سنہ ۴۱ جلوس میں بہار کے دیوان مقرر ہوئے اور سنہ ۴۳ جلوس میں دیوان کل کے معزز عہدے پر سرفراز ہوئے - سنہ ۴۶ جلوس میں منصب سہ ہزاری پر ترقی پاکر لواے کوالیار کے فوجدار مقرر ہوئے + سنہ ۴۹ جلوس میں منصب اعلیٰ پنجہزاری پر جس سے مرکر اس عہد میں کوئی منصب نہ تھا سرفراز ہوئے +

شہنشاہ جہانگیر نے تخت نشین ہو کر اپنے توپ خانے کا مہتمم مقرر کر کے راجہ بکرماجیت کا خطاب مرحمت فرمایا اور حکم دیا کہ توپخانہ رکاب میں پچاس ہزار توپچی (گولہ انداز) اور تین ہزار گاؤ ناں ہمیشہ حاضر رہیں + اور پندرہ زرخیز پرگنے جاگیر میں مرحمت فرمائے + توزک جہانگیری میں لکھا ہے :-

بکرماجیت مذکور از طائفہ کھتریاں است - در خدمت پدرِ من از مشرقی فیل خانہ بہ دیوانی و مرتبۂ امرا رسید - خالی از تراشہ سپاہگری و مدبری نیست

کئی جنگی پر بھیجے جاتے رہے اور کامیاب واپس آئے - آخر میں گجرات کی مہم پر بھیجے گئے اور غالباً وہیں فوت ہوئے
راجہ بکرماجیت کا بیٹا موہن داس منصب ہشتصدی یا اضد سوار پر سرفراز تھا +

راجہ محکم سنگھ

ذات کا کھتری تھا - ابتداء میں امیر الامرا سید حسین علیخان (سادات بارہہ) کی سرکار میں کم رتبہ نوکروں میں ملازم ہوا - اسکے بعد اپنی لیاقت کے جوہر دکھا کر ان کی سرکار کا دیوان ہو گیا + ۱۱۲۷ھ میں داؤد خاں کی لڑائی میں کارہائے نمایاں انجام دئے - ۱۱۲۹ھ میں مرہٹوں کو احمد نگر کے پاس شکست دی اور ستارہ تک انکا تعاقب کیا ۱۱۳۲ھ میں امیر الامرا کے قتل کے بعد حیدر علی خاں کی سفارش سے ملازمت شاہی میں داخل ہوا - اول منصب شش ہزاری اور پھر منصب سفت ہزاری سے سرفراز ہوا + ۱۱۳۴ھ میں قطب الملک عمید الملک خاں اور شاہی فوج کی لڑائی میں قطب الملک کے ہاتھ سے مارا گیا +

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دھارا - پسر کلان شاں

راجہ ٹوڈرمل کا بڑا بیٹا دھارا اپنے باپ کی زندگی ہی میں ملازمت شاہی میں داخل تھا - مہم ٹھٹھہ میں خانخاناں میرزا عبدالرحیم خاں کے ساتھ ہو کر خوب بڑھ بڑھ کر لڑا - اور پیشانی پر نیزے کا زخم کھا کر گھوڑے سے گرا - خوشا نصیب کہ سرخرو دنیا سے گیا - منصب ہفتصدی پر سرفراز تھا +

راجہ کلیان پسر دوم

راجہ ٹوڈرمل کا بیٹا دوم جہانگیر کے عہد میں نواب اسلام خاں صوبہ دار بنگالہ کی ماتحتی میں تعینات تھا +
سنہ ۶ جلوس میں منصب ہزار و پانصدی - ہشت صد سوار پر سرفراز ہوا - اسکے بعد منصب ہزار و ہفتصدی ذات - ہزار سوار پر مفتخر ہو کر اڑیسہ کی حکومت پر سرافراز ہوا +
سنہ ۱۲ جلوس میں اسکے خلاف کچھ شکایتیں دربار میں پیش ہوئیں - جہانگیر نے اڑیسہ سے بلا بھیجا - اس نے حاضر ہو کر سولہ لاکھ پیشکش کئے - بادشاہ نے ان شکایتوں کی تحقیقات آصف خاں کے سپرد کی - جب تحقیقات سے کوئی قصور ثابت نہ ہوا تو سعادت ملازمت حاصل ہوئی - ملازمت کے وقت سو اشرفیاں - ایک ہزار روپیہ - ایک لڑی مروارید کی جسمیں اسی دانے اور دو قطعہ لعل تھے - ایک پہونچی جسمیں ایک لعل اور دو دانے مروارید کے تھے - ایک سونے کا بنا ہوا خوشنما گھوڑا جسمیں جواہر جڑے تھے پیشکش میں گذرانا -
اسکے بعد خانخاناں مہابت خاں کے ساتھ مہم بنگش پر متعین ہوا - پھر کچھ حال نظر سے نہیں گذرا

عہد اکبری کے چھوٹے منصبدار - صفحہ ۳۶۰-۳۶۴

نام	منصب	کیفیت
۹- پرمانند کھتری	پانصدی	راجہ ٹوڈرمل کے خویشوں میں سے تھا - بنگہ و بہار کی مہم میں توازکوں اور کشتیوں کا انتظام اسکے سپرد تھا + سنہ ۴۰ جلوس تک منصب مذکور پر سرفراز تھا +
۴۵- سنتراوں کھتری	دوصدی	سنہ ۴۰ جلوس میں وزیر اعظم کی ماتحتی میں ہر صوبہ کا علیحدہ وزیر مقرر کیا گیا تھا - اسی سلسلہ میں یہ سنہ ۴۰ جلوس میں صوبہ لاہور کا وزیر مقرر ہوا
۶- رائے بھگوانداس ذات نامعلوم	نامعلوم	سنہ ۱۹ جلوس میں کل ممالک محروسہ کے مستوفی (اکونٹنٹ جنرل) مقرر ہوئے - سنہ ۴۶ جلوس تک اس عہدہ پر سرفراز رہے - اسی سال انتقال کیا
۱۰- پرتاب سنگھ ذات نامعلوم	دوصدی	راجہ (not Rai) بھگوانداس کا بیٹا تھا - سنہ ۴۰ جلوس تک اس منصب پر ماموز تھا - آگرہ میں اسکا آباد کیا ہوا محلہ پرتاب پورہ اب تک آباد ہے +

عہد جہانگیر میں اور کوئی کھتری منصبدار نہ تھا - نہ پنجابکا نہ باہر کا + شاہجہان کے وقت آگرہ کے ایک کھتری بیتمیر داس کا نام آتا ہے اور ایکدو کا محمد شاہی عہد میں - حنکا ذکر نیچے کیا گیا ہے

دہ باشی (دس سواروں کا افسر) - بیست باشی سو سواروں کا افسر ہوتا تھا یعنی آجکل کی ایک کمپنی کا کپتان + بیست باشی کو دس گھوڑے پیش رکھنے - دو اونٹ - پانچ عرابہ یعنی بیل گاڑی رکھنی ہوتی تھیں اپنے خرچ پر - متخول درجہ اول ۵۰۰ - درجہ دوم ۶۰۰ اور درجہ سوم ۵۰۰ + سواروں کی متخول اور نصف خرچہ چارپایہ کا علیحدہ ملتا تھا + دوصدی منصب کی متخول

+ باپ کی دیر ہوئی تھی - [illegible] باپ دادا بھی مر چکا تھا - جب سے رعیہ کا حق ہے اسکو ملا +

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ہندو تھے جو فارسی نہیں جانتے تھے - وہاں ہندی کاغذوں میں کام چلتا تھا - جہاں مسلمان اور فارسی خواں ہندو تھے - وہ فارسی میں کاغذ رکھتے تھے - جب راجہ ٹوڈرمل نے دیکھا کہ اس دوعملی سے کام میں بہت ہرج ہوتا ہے اور ہندو بادشاہ وقت کی زبان نہ جاننے کی وجہ سے اعلیٰ درجہ کی ترقی پانے سے محروم رہتے ہیں - تو اسنے کل قلمرو ہندوستان کے دفاتر میں یک قلم فارسی زبان کو رائج کردیا - اگرچہ راجہ کے اس حکم سے اسوقت ہندوؤں میں ایک عام اضطراب پیدا ہوگیا - اور چند روز تک طرح طرح کی مشکلیں بھی پیش آئیں - لیکن عام طور سے ہندو فارسی پڑھنے لگے اور چند ہی مدت کے عرصہ میں بہت سے ہندو فارسی خواں ہوکر نہ صرف دفتروں بلکہ ایوان دربار کے زیور میں نظر آنے لگے - اور چونکہ بہ نسبت مسلمان اہلکاروں کے یہ اپنے افسروں کی اطاعت و فرمانبرداری زیادہ کرتے تھے - اس وجہ سے ان کی ترقی بھی زیادہ ہوتی تھی - رفتہ رفتہ دفتروں میں انکی تعداد بڑھتی گئی - اور اکبری عہد میں سب امیروں کی سرکاروں میں بھی ہندو ہی منشی اور دیوان نظر آنے لگے + چنانچہ جب کسی موقعہ پر مسلمان امرا نے اکبر سے راجہ ٹوڈرمل کے اختیارات اور ترقیات متواتر کو دیکھ کر بعض امور میں اسکی شکایت کی - اور یہ بھی کہا کہ حضور نے ایک ہندو کو مسلمان پر اسقدر اختیار اور اقتدار دیدیا ہے - ایسا مناسب نہیں - تو بادشاہ نے بیساختہ جواب دیا - ہر کدام شما در سرکار خود ہندوئے دارد - اگر ما ہم ہندوئے داشتہ باشیم چرا از و بر نائیم بود - یعنی تم سب کی سرکاروں میں ہندو منشی ہیں - ہمنے ایک ہندو رکھا تو تم کیوں برا مانتے ہو +

جہانگیر - شاہجہاں - بلکہ اورنگزیب کے عہد تک ہندو اہل قلم مسلمان اہل کاروں کا پہلو دباتے ہوئے برابر ترقی کرتے گئے - اورنگزیب کے عہد دیوانی پیشکاری - کروڑی (تحصیلداری) وغیرہ عہدوں پر تمام ہندو ہی ہندو سرفراز تھے - اب یا تو بادشاہ کے سامنے مسلمان امیروں نے شکایت کی ہو - یا سنت نرائنی فرقے اور دیگر ہندو رعایا کی بغاوت - اور ان ہندو اہلکاروں اور عہدہ داروں کے انکے ساتھ شامل ہوجانے یا دانستہ اپنے فرائض منصبی سے غفلت کرنے کی وجہ سے جسکا ثبوت پورے طور سے تاریخ سے چلتا ہے - بادشاہ کو خود خیال پیدا ہوا ہو - ۱۰۸۲ھ میں پہلا فرمان جاری ہوا کہ حالات خالصہ کے کروڑی مسلمان مقرر کئے جایا کریں اور دیوانی اور پیشکاری کے عہدوں پر بھی مسلمانوں کا تقرر کیا جائے لیکن اسی سال پھر دوسرا فرمان صادر ہوا کہ تمام دفاتر دیوانی اور بخشیاں سرکار کے محکموں میں ایک پیشکار مسلمان اور ایک ہندو مقرر کیا جایا کرے - اگرچہ بادشاہ نے اس فرمان کی تعمیل پر بھی زیادہ زور نہ دیا اور بقول صاحب منتخب اللباب اس حکم کی پوری کیا بالکل بھی تعمیل نہ ہوئی - لیکن اس زمانہ میں متعصب مورخوں نے اتنی ہی سی بات پر پہاڑ کا کوہ بناکر اورنگزیب پر یہ الزام گڑھ لیا ہے کہ اسنے ہندوؤں کو تعصب مذہبی کی وجہ سے ملازمت شاہی سے خارج کیا - حالانکہ تواریخ سے سوائے اوپر مندرجہ بالا کے انکے اس الزام دہی کی کوئی اصلیت نہیں معلوم ہوتی - بلکہ برعکس اسکے مسلمانوں کے آخری عہد تک ہندو برابر ترقی کرتے رہے + اور ٹوڈرمل کا یہ فیض نہ صرف مسلمانوں کے آخری عہد تک جاری رہا - بلکہ پورے مسلمان رئیسوں کی سرکار میں ایک ہندو معتمدی نظر آتے ہیں - اور اسی نظیر سے برٹش گورنمنٹ کے عہد میں ہندوؤں نے فائدہ اٹھاکر بادشاہ وقت کی زبان سیکھنے میں پیش قدمی کی اور ترقی کی گھوڑ دوڑ میں اپنے مسلمان بھائیوں سے بہت آگے نکل گئے +

دفاتر میں فارسی زبان رائج ہونے سے جو ہندوؤں اور مسلمانوں دونوں کو ہوا وہ یہ ہے کہ فارسی اور عربی الفاظ عام طور سے ہندوؤں کی زبان پر آنے لگے - اور ہندو مسلمانوں کے اتفاق اور اتحاد کی مبارک یادگار زبان اردو کی بنیاد پڑی +

یادگاریں

راجہ ٹوڈرمل نے لاہور اور پنجاب کے اکثر مقامات پر عالیشان عمارتیں بنوائی تھیں - اکبرآباد (آگرہ) اور فتح پور سیکری میں انکی عالیشان حویلیوں کے نشانات اب تک موجود ہیں - اکبرآباد کی حویلی دریائے جمنا کے کنارے روضہ تاج باغ کے قریب واقع - اور حویلی دیوان جی کے نام سے موسوم تھی +

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تھے اور چوکی میں حاضر ہوتے تھے - (۸) ہر روز کے واسطے ایک چوکی نویس مقرر ہوا کہ ہر اہل خدمت کی حاضری بھی لے - اور جو عرض معروض حکم احکام ہوں - جاری کرے اور جا بجا پہونچائے - (۹) ہفتے کے لئے سات واقعہ نویس مقرر ہوئے کہ تمام دن کا حال (اور ناچیز) ڈیوڑھی پر بیٹھے لکھا کریں - (۱۰) امرا اور خوانین کے علاوہ چار ہزار یکہ سوار خاص رکاب شاہی کے لئے قرار دیئے - انہیں کو احدی کہتے تھے کہ یکہ کا ترجمہ ہے (they were appointed in their individual capacity) الگ داروغہ بھی الگ مقرر ہوا - (۱۱) کئی ہزار غلام - کئی لڑائیوں کے گرفتار غلامی سے آزاد ہوئے اور حیلہ الگ خطاب ہوا - کیونکہ خدا کے بندے آزاد ہیں - انہیں غلام یا بندہ کہنا روا نہیں + غرض سینکڑوں جزئیات آئین و قواعد کے ایسے ظہور باندھے - کہ بعد اسکے امرا و وزرا نے کوشش کی اور کرتے ہیں - مگر آگے نہیں نکل سکتے + اسکے بعد منصب وکالت مرزا عبدالرحیم خانخانان کو مرحمت ہوا - اور اسنے بھی منصب مذکور اور امورات وزارت کو باحسن وجوہ اوفق دی کہ مورد تحسین ہوا +

(۱۲) ہندوستان میں خرید و فروخت - دیہات کی جمع بندی تحصیل مال - نوکروں کی تنخواہوں کا حساب کیا راجاؤں اور کیا بادشاہوں میں تنگوں پر تھا - گریب دیا کرتے تھے - چاندی پر جب ضرب لگتی تھی تو چاندی کے تنکے کہلاتے تھے - اور اہلمچیوں اور ڈومنوں کو انعام میں دیا کرتے تھے - عام رواج نہ تھا - چاندی گول بازار میں بک جاتے تھے + لوڈھرمل نے منصبداروں اور ملازموں کی تنخواہ میں رعنیں کو جاری کیا اور آئین باندھا کہ تنگہ کی جگہ دیہات سے روپیہ وصول ہوا کرے - اسکا ۱۱ ماشہ وزن رکھا - روپیہ کے چالیس دام قرار دیئے + اسکا آئین یہ کہ تانبے پر مگل کا خرچ لگائیں - تو روپیہ کے پورے چالیس دام پڑتے ہیں - وہی نوکروں کو تنخواہ میں ملتے تھے + اسی کے بموجب جمع کل دیہات و قصبات پرگنات کے دفتر میں لکھی جاتی تھی - اسکا نام عمل نقد جمع بندی رکھا + محصول کا یہ آئین باندھا - کہ غلہ زمین باراتی میں - نصف کاشتکار کا تھا - نصف بادشاہ کا - غیر باراتی میں ہر قطعہ پر ۱/۴ اور اجناس اور اسکی خرید و فروخت کی لاگت لگا کر غلہ میں تہائی بادشاہی نیشکر وغیرہ میں کہ جنس اعلیٰ کہلاتی تھی - اور بانی اور نگہبانی اور کٹائی وغیرہ کی محنت غلہ سے زیادہ کا تھا ۱/۴ ۱/۵ ۱/۶ - ۱/۷ حصے اسپ حق بادشاہی باقی حق کاشتکار + اگر محصول میں جنس میں جمع ہوتا پر زر نقدی لیں - اسکا دستور العمل بھی جنس وار لکھا گیا +

سنہ ۹۹۰ھ میں سونے سے تانبے تک کل سکوں میں از سر نو تجویز اصلاحیں ہوئیں +

درم وزن میں ایک تولہ ہوتا تھا - دی کے پیسے کی طرح مرصع تھا - ایکطرف اکبر کا نام معمولی طور پر - اور دوسری طرف درم نہایت خوشخط خط نستعلیق میں لکھا ہوتا تھا +

ہندوؤں کا فارسی پڑھنا اور دفاتر شاہی میں فارسی زبان کا عام طور سے رائج ہونا

سکندر لودی کے زمانہ تک عام طور سے ہندو فارسی یا عربی نہ پڑھتے تھے - ان کا نام ملیچھ رکھا ہوا تھا - جب سکندر لودی کو فارسی خواں ہندوؤں کی ضرورت ہوئی تو اسنے ایک دن دربار میں کہا - کہ قدیم ہندو بچہ است کہ فارسی میداند - جواب ملا کہ کوئی نہیں - سکندر بادشاہ اول برہمنوں کو طلب کر کے فارسی پڑھنے کے واسطے کہا - انھوں نے جواب دیا کہ مہاراج ہمکو اپنے دھرم کرم و ودیا سے کہاں فرصت ہے - جو فارسی پڑھیں - پھر چھتریوں کو بلا کر کہا - وہ بولے کہ ہم اہل سیف ہیں اہل علم بننا نہیں چاہتے - اسی طرح ویشوں نے عذر کیا کہ ہم تجارت پیشہ ہیں - ہمیں اسکدر فرصت نہیں کہ فارسی پڑھیں - جب شودروں میں کائیتھوں کی باری آئی جو پہلے سنسکرت کی کتابت سے اوقات بسری کرتے تھے - انہوں نے خوشی سے قبول کر لیا اور تھوڑے ہی دنوں میں فارسی پڑھکر ملکی عہدوں پر مامور ہونے لگے - انکی دیکھا دیکھی اور ہندو بھی فارسی پڑھنے لگے - اور سکندر لودی ہی کے زمانے میں اکثر ہندو فارسی - عربی میں کامل ہو کر ان علوم کا درس دینے لگے - پنڈت ڈوڈھر مل شاعر بن گئے - جن کا یہ مطلع مشہور ہے

دل خوں نشد چشم تو خنجر نشد اگر ۔۔۔ لب گم نشد زلف تو ابتر نشد اگر

لیکن چونکہ ہندی ملکی زبان تھی - اور ہزاروں ایسے ہندو جو فارسی نہیں جانتے تھے مختلف محکموں خصوصاً محکمہ مال میں ملازم چلے آتے تھے - اسکے علاوہ سکندر لودی کے بعد سے اکبر کے عہد تک ملکی القلاب ہی جاری رہتا تھا - اور کسی بادشاہ کو اتنی فرصت نہ ملی کہ ادھر توجہ کرتا - لہذا وجہ ٹوڈرمل کے عہد تک دفتروں کا انتظام کچھ نہیں بگڑا + جہاں ایسے

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یوجا یاگھ وغیرہ کا بیان ہے - دوسرے میں کاروبار دنیوی کا ذکر ہے - دونوں میں بہت سے چھوٹے چھوٹے باب ہیں - ہر چیز کا تھوڑا تھوڑا بیان ہے مگر سب کچھ ہے + دوسرے حصہ میں علم الاخلاق کے علاوہ اختیار ساعات - موسیقی - شگون آواز طیور پرواز طیور وغیرہ کے حالات لکھے ہیں +

انکی علمی لیاقت کا حال صرف اس قدر معلوم ہوتا ہے کہ اپنے دفتر کی تحریروں کو بخوبی لکھ پڑھ لیتے تھے +

From Hindi Sahitya Ka itihas

"یہہ کچھ دن شیر شاہ کے یہاں اونچے پد پر تھے - پیچھے اکبر کے سمے میں بھومیکر وبھاگ کے منتری ہوئے - انکا جنم ۱۵۸۰ء میں اور مرتیو ۱۶۴۶ء میں ہوئی [یعنی ۱۵۴۳ء سے ۱۵۸۹ء تک ۶۶ برس ع] یہہ کچھ دنوں تک بنگال کے صوبیدار بھی تھے - یہہ جاتی کے کھتری تھے + انہوں نے شاہی دفتروں میں ہندی کے ستھان پر فارسی کا پرچار کیا جس سے ہندوؤں کا جھکاؤ فارسی کی شکشا کی اور ہوا + یہہ پرایہ نیتی سنبندھی پدیہ کہتے تھے + کوئی لیکھ تو نہیں ملتی - پھٹکل کویت ادھر ادھر ملتے ہیں - ایک کویت نیچے دیا جاتا ہے:—

چار کو وچار کہاں گنیا کو تلیج کہاں گدا کو بان کہاں آندھے کو ٹھارسی -
رنگنی کو گن کہاں دان کہاں دودھ کو سیوا کہاں مورکھ کی ارنڈن کی ڈار سی
مدیں کو سیجی کہاں سانچ کہاں لینٹے کو بیج کو بچن کہاں سیار کی پکار سی
لوڈر سو کوی ایسے بیٹھی تو نہ ٹاہے ٹرے بھاوئے کہو سو دھی بھاوئے کہو فارسی "

دفتر کا انتظام اور نئے قواعد

راجہ ٹوڈر مل اول درجہ کے محاسب تھے - ہر معاملہ میں اصول و قواعد کی پابندی کو ضروری سمجھتے تھے انہوں نے کاغذات دفتر کو از سر نو مرتب کیا - کئی نئی اصلاحیں لگائیں + اگرچہ انکے ساتھ حنیفی - میر فتح اللہ شیرازی - حکیم ابوالفتح - حکیم ہمام - نظام الدین احمد بخشی وغیرہ بیٹھکر قواعد بناتے - اور سب دفتروں میں انہیں کے بموجب کام جاری ہوا + خواجہ شاہ منصور اور مظفر خاں نے دفتر کے انتظام میں بڑے بڑے کام کئے - مگر ان کی شہرت نے سب کے کاموں پر پانی پھیر دیا - اور جملہ نئی اصلاحیں اور الفاظ - اور دفتر کے آئین و قوانین انہیں کے نام سے مشہور ہو گئے - جنمیں سے بہت سی اصلاحیں اور الفاظ آجتک مالگذاری اور حساب کے سرکاری کاغذات میں چلی آتی ہیں +

صاحب دربار اکبری بحوالہ خلاصۃ التواریخ فرماتے ہیں کہ "وہ راز دان سلطنت تھا - دقائق سیاق اور حقائق حساب میں بے نظیر تھا - محاسبوں کے کاروبار میں باریکیاں نکالتا تھا - ضوابط و قوانین وزارت - آئین سلطنت - ملک کی معموری رعیت کی آبادی - دفتر دیوان کے دستور العمل - حقوق بادشاہی کے اصول - افزونی خزانہ - رستوں کی امنیت - مواجب سپاہ شرح داغی پرگنات - تنخواہ جاگیر - مناصب امرا کے قواعد - سب کچھ اسکی یادگار ہیں - اور سب جگہ انہیں قواعد اور ضوابط پر عمل ہے" الآمد

(۱) جمع ۵ بیسی پرگنہ وار اسنے باندھی - (۲) طنابی جریب خشکی اور تری میں گھٹ بڑھ جاتی ہے اور ۵۵ گز تھی - اسنے ۶۰ گز کی جریب بانس یا رسن کی قرار دی - اور لوہے کی کڑیاں بیچ میں ڈالیں کہ کبھی فرق نہ پڑے + (۳) اسکی تجویز سے ۹۸۲ھ میں کل ممالک محروسہ بارہ صوبوں میں منقسم ہوا اور دہ سالہ بندوبست ہو گیا + چند گاؤں کا پرگنہ - چند پرگنوں کی سرکار - چند سرکاروں کا ایک صوبہ قرار پایا - (۴) روپیہ کے چالیس دام ٹھیرائے - ہر پرگنہ کی شرح داغی دفتر میں مندرج ہوئی - (۵) کروڑ دام کی تحصیل پر ایک عامل مقرر کر کے کروڑی (تحصیلدار) اسکا نام رکھا - (۶) امرا کے ماتحت نوکر ہوتے تھے - انکے گھوڑوں کے لئے داغ کا آئین مقرر کیا کہ ایک جگہ کا گھوڑا دو دو تین تین جگہ دکھا دیتے تھے - عین وقت پر کمی سے بڑا ہرج پڑتا تھا + اسمیں کبھی تو سواروں کی دغابازی ہوتی تھی - کبھی امرا خود بھی دغا دیتے تھے کہ جب موجودات ہوتی تو فوراً سوار سپاہی نوکر رکھلئے اور لفافہ چڑھا کر موجودات دکھلادی دلوادی - ادھر سے رخصت ہوئے - ادھر جا کر سپاہیوں کو موقوف کر دیا +

(۷) بندہائے بادشاہی کی سات ٹولیاں باندھیں - ہفتے کے سات دن کے بموجب ہر ٹولی سے باری باری آدمی لئے جاتے

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مذہب اخلاق وعادات

راجہ ٹوڈرمل اپنے مذہب کے پکے - اور ہمیشہ گیادھیان میں معروف رہتے تھے - پوجا پاٹ اور دیگر فرائض مذہبی کو کمال سرگرمی سے انجام دیتے تھے + وہ جب تک پوجا سے نہ فارغ ہو لیتے کوئی دنیوی کام نہ کرتے - یہاں تک کہ کھانا تک نہ کھاتے تھے - ایک مرتبہ جبکہ بادشاہ کے ساتھ اجمیر سے پنجاب جارہے تھے - ایکدن کوچ کی گھبراہٹ میں ٹھاکروں کا آسن کہیں رہگیا - یا وزیر سلطنت کا تھیلہ سمجھکر کسی نے چرالیا + اسکی تلاش میں کئی وقت کا فاقہ ہوگیا - تمام لشکر میں اسکا چرچہ ہونے لگا + دربار میں بیربر جیسے کئی مقدس پنڈت - اور سدھیا دان موجود تھے - خدا جانے بادشاہ کے سامنے کیا کیا مذاق اڑائے ہونگے + بادشاہ نے راجہ کو بلایا اور فرمایا کہ ٹھاکر چوری گئے تو جانے دو - اَن داتا تمہارا ایشور رہے - وہ تو چوری نہیں گیا - اشنان کرکے اسے یاد کرو - اور کھانا کھاؤ - خودکشی کسی مذہب میں ثواب نہیں ہے - راجہ نے بادشاہ کی اس تقریر کو سن کر نصیحت پر عمل کیا - اور اشنان کرکے ٹھاکروں کا دھیان کیا - اور فارغ ہوکر کھانا کھایا +

راجہ کے اخلاق اور عادات کی نسبت شیخ ابوالفضل تحریر کرتے ہیں - کہ "اگر تعصب کی پرستاری - تقلید کی محبت اور کینہ کشی نہ ہوتی - اور اپنی بات پر مغرور ہوکر نہ اڑتا - تو بزرگان معنوی سے ہوتا" + جب راجہ دیوان کل کے عہدے پر سرافراز ہوئے - اس مقام پر لکھتے ہیں :- "بادشاہ نے مقدمات ملکی اور مالی اسکے فہم و فراست پر حوالہ کرکے دیوان کل ہندوستان کا مقرر فرمایا - وہ راستی اور کم طمعی میں عمدہ خدمت گذار تھا - بے لالچ کاروبار کرتا تھا - کشائش کینہ کشی اور انتقامی نہ ہوتا - تاکہ طبیعت کے کھیت میں ذرا ملامت بھوٹ نکلتی + یہ بھی سہی + تعصب مذہبی چہرہ پر ایک نہ پھیرتا تو اتنا قابل ملامت نہ ہوتا - باوجود اسکے عام اہل زمانہ کو دیکھکر کہنا چاہیئے - کہ کسیر دلی اور بے طمعی کے ساتھ عرق ریز کاردان - قدردان خدمت گذار تھا - اور کم نظیر نہیں بلکہ بینظیر تھا +"

راجہ ٹوڈرمل کے دامن شہرت پر خواجہ شاہ منصور کے قتل کی سازش کا بدنما دھبہ خیال کیا جاتا ہے - خواجہ موصوف حساب کتاب - معاملہ فہمی - اور تحریر و تقریر میں کارگذار اہلکار تھے - ترقی کرتے کرتے ۹۸۳ھ میں بادشاہ کی جوہر شناسی سے دیوان کل ہوگئے - اور امور ملکی میں راجہ ٹوڈرمل کے شریک غالب ہوکر کام کرنے لگے - دو کارگذار اہلکاروں کا ایک کام پر رہنا مناسب نہ ہے - دونوں میں چشمک پیدا ہوگئی - اور ایک دوسرے پر وار کرنے لگا + مرزا حکیم اکبر کا سوتیلا بھائی کابل کا حاکم تھا - وہ بغاوت کرکے لاہور تک بڑھ آیا - اکبر نے آگرہ سے فوج روانہ کی - اور پھر خود بھی روانہ ہوا - مرزا حکیم بھاگ گیا - اکبر سرہند پر پہنچا - خواجہ اسوقت سرہند کے صوبہ دار تھے - یار لوگوں نے مرزا حکیم کے زمان اور اسکے امرا کی طرف سے جعلی خطوط خواجہ کے نام - کچھ خواجہ کے خط اسکے نام بنا کر پیش کئے - موقع ایسا تھا - کہ اکبر کو بھی یقین آگیا - قید کرکے ضامن مانگا - برے وقت میں کون کسکا ساتھی ہوتا ہے - ان بیچارے کی ضمانت پر کوئی نہ کھڑا ہوا - اور انبالہ کے قریب کچھ کوٹ کی منزل پر بیچارے کو بے حرم و بے خطاب پھانسی پر لٹکا دیا گیا + ثانی منصور حلاج تاریخ ہوئی + جب مرزا حکیم کی مہم کا خاتمہ ہوا - تو کابل میں پہنچکر اکبر نے بہت تحقیقات کی - لیکن سازش کی بو بھی کہیں سے نہ نکلی - یہ پتا چلا کہ راجہ ٹوڈرمل کی اشتعالک سے کرم اللہ - شہباز خاں کنبو کے بھائی اور بعض دیگر امرا نے یہ فتیلے بنائے تھے + اکبر نے اسکے خون ناحق سے اور اس نظر سے کہ ایسا کاردان اہلکار ہاتھ سے گیا بہت افسوس کیا اور کہا کرتے تھے کہ جسدان سے خواجہ مرا - تمام حساب و رسم بے رسم ہوگئے ہیں اور محاسبہ کا سررشتہ ٹوٹ گیا +

ٹوڈرمل پابندی آئین - تعمیل احکام - اور مجاسبات عمل درآمد میں کسی کی بال بھر بھی رعایت نہ کرتے تھے - امرائے عالیشان سے لیکر غریب سپاہی تک اور صاحبان ملک سے لیکر ادنیٰ معافیدار تک سب کا حساب و کتاب انہیں کے ذمہ تھا + حساب کتاب میں لوگ حجتیں کرتے - اور جب انکے سامنے کسی کی کچھ پیش نہ جاتی - طرح طرح کے الزام لگاتے - اور چھبتیاں اڑا کر اپنے دل کے بخار نکالتے تھے - کسی نے سچ لکھا :- آنکہ شد کارندہ از و مختل راجہ راجہاست ٹوڈرمل

تصنیف و تالیف اور علمی لیاقت

راجہ ٹوڈرمل نے حساب کتاب میں ایک رسالہ لکھا - اسکے گرو بنیہ اور مہاجن طلسمات کا عالم دکھاتے ہیں - اور ان کے سامنے بڑے بڑے کاجوں کے بل - اور ایم - لے - منہ تکتے رہجاتے ہیں

کتاب خازن اسرار بھی انہیں کے نام سے منسوب ہے - جو دو حصوں پر مشتمل ہے - ایک حصہ میں دھوم گیان اشنان -

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لیکر فوراً اٹھ کھڑے ہوئے - اور ہلیار کے بگرات جا پہنچے - وزیر خان کو مرد بنا کر قلعہ سے نکالا اور باغیوں کی طرف روانہ ہوئے
باغی ہڑبڑا ہٹ میں پڑے ہوئے تھے - راجہ کے آنے کی خبر سنتے ہی بھاگ گئے - راجہ نے تعاقب کیا اور جب پیچھا چھوڑا - تو دولقہ (Dholka) کے تنگ میدان میں جا کر رکے - اور لاچار ہو کر مقابلہ کیا - اس لڑائی میں گلرخ بیگم نے عجیب مردانہ کام کیا تھا - عورتوں کو مردانہ کپڑے پہنا کر گھوڑوں پر سوار کیا تھا - جو بجائے چشم و ابرو کے تیر و تلوار سے بڑے بڑے بہادر مردوں کو گھائل کرتی تھیں + آخر کار بڑے کشت و خون کے بعد غنیم بہت سی غنیمت چھوڑ کر بھاگے - بہت سے باغی گرفتار ہوئے - ٹوڈرمل نے لوٹ کے اسباب اور قیدیوں کے ساتھ ان قیدیوں کو بھی اصلی ہیئت میں بادشاہ کی خدمت میں روانہ کیا - کہ زنانی مردانگی کا تماشہ بھی بادشاہ دیکھ لیں - راجہ کے بیٹے دلہارنے ان قیدیوں کو بادشاہ کے روبرو پیش کیا +

1576 A.D. سنہ ۹۸۴ھ میں صوبہ بنگالہ میں فساد اٹھا - اس مرتبہ ایران شاہی میں بگاڑ تھا - اور امرا اور سپاہی سپہ سالار سے ناراض ہو کر بغاوت پر آمادہ ہو گئے - اکبر نے راجہ ٹوڈرمل کو روانہ کیا - انہوں نے اس نازک موقعہ پر شمشیر سے زیادہ تدبیر سے کام لیا - بہتوں کو حکمت عملی سے کھینچ لیا - جنہوں نے غلگرامی پر کمر باندھی - انہیں تلوار کے گھاٹ اتارا - غرضکہ نہایت جانفشانی سے خدمتیں بجا لا کر اس فساد کو فرو کیا - اسی مہم میں بعض نمکحراموں نے سازش کی تھی کہ لشکر کی موجودات لیتے وقت راجہ کا کام تمام کر دیں - بلوہ کا خون ہو گا جسکا کسی خاص شخص پر ثبوت پہنچانا ناممکن ہو گا - لیکن راجہ کو بھی وقت پر خبر لگ گئی - اور وہ نہایت ہوشیاری سے اس موقعہ سے صاف الگ ہو گئے + سنہ ۹۸۹ھ میں بنگالے کے انتظام سے فارغ ہو کر دربار میں واپس آئے اور اپنے اصلی عہدے وزارت کے دربار میں معروف ہوئے +

1581 A.D. سنہ ۹۹۰ھ میں راجہ ٹوڈرمل نے بادشاہ کی دعوت کی - نہایت دھوم دھام سے جشن منعقد ہوا - بادشاہ جشن میں راجہ کے گھر تشریف لیگئے اور انکی عزت افزائی فرمائی + It must be after this that he came to Lahor.

1584 A.D. سنہ ۹۹۲ھ میں منصب مالی چہار ہزاری سے مفتخر ہوئے -

اسی سال راجہ بیربر کو بستان یوسف زئی و سوات Swat وغیرہ کی مہم پر مارنے لئے - جب بادشاہ کو خبر ہوئی بہت رنج ہوا - دوسرے دن انہیں روانہ کیا - مان سنگھ جمرود کے مقام پر تھے - انہیں حکم ملا کہ راجہ ٹوڈرمل سے جا کر ملو اور ان کی صلاح سے کام کرو - راجہ ٹوڈرمل نے وہاں پہنچکر کوہ لنگر کے پاس سوات کے قریب اپنی چھاؤنی ڈالی - فوجوں کو ادھر ادھر پھیلایا - بہت سے افغان مارے گئے - کچھ بھاگ گئے - کچھ پہاڑوں میں جا چھپے - اس خدمت کو انجام دیکر یہ سرخرو دربار میں واپس آئے +

1587 A.D. سنہ ۹۹۶ھ میں ایک کھتری نے رات کے وقت ان پر تلوار کا وار کیا اور بھاگ گیا - بادشاہ کو مسلمان امیروں کی طرف سے بدگمانی پیدا ہوئی کہ عداوت مذہب سے کسی نے یہ حرکت کی ہے - جب تحقیقات ہوئی تو اصل حال کھلا کہ راجہ نے ایک کھتری کو بداعمالی کی سزا دی تھی وہ غصے کے مارے اندھا ہو رہا تھا - اسنے موقع پا کر وار کیا - آخر کار وہ اور اسکے ساتھی سب پکڑے گئے اور سزایاب ہوئے +

1588 A.D. سنہ ۹۹۷ھ میں اکبر کشمیر جنت نظیر کی سیر کو تشریف لے چلے - راجہ ٹوڈرمل کو راجہ بھگوانداس کے ساتھ لاہور میں چھوڑا یہاں کچھ بیمار ہوئے - بادشاہ کو عرضی لکھی جسکا خلاصہ یہہ تھا - بیماری نے بڑھاپے سے سازش کر کے زندگی پر حملہ کیا ہے اور غالب آ گئی ہے - حیات کا زمانہ قریب آ گیا ہے - اجازت ہو تو سب کچھ اٹھا کر گنگا جی کے کنارے جا بیٹھوں اور خدا کی یاد میں آخری سانس نکالوں +

بادشاہ نے اول تو ان کی خوشی کے لئے فرمان اجازت بھیجدیا تھا کہ وہاں افسردہ طبیعت شگفتگی پر آ جائیگی - مگر دوسرا فرمان بھیجا کہ کوئی خدا پرستی عاجز بندوں کی غمخواری کو نہیں پہنچتی - بہت بہتر ہے کہ اس ارادہ سے رک جاؤ - اور آخر دم تک انہیں کے کام میں رہو - اور اسی کو آخرت کا سفر خرچ سمجھو - پہلے فرمان کی اجازت پر تن بیمار اور جاں تندرست کو لیکر ہردوار چلے تھے - لاہور کے پاس پہنچے ہوئے تالاب پر پڑاؤ تھا - جو دوسرا فرمان پہنچا - وہیں رک گئے - بیمار تو پہلے ہی سے تھے - گیارھویں دن اس دار ناپائدار سے رحلت ہوئے +

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کو تو پہلے ہی حملہ میں الٹ کر پھینکدیا - ٹوڈرمل شام تک تو الگ الگ لڑتے رہے - رات کو کمک گئی - امرائے ہراول بھی جان پر کھیل کر پہلو سے گئے + ادھر دربار میں خانزماں کے ساتھ بہادر خاں کا بھی مقصر معاف ہو چکا تھا - جب اکبر کو یہ حال معلوم ہوا فرمایا خیر - اب ہم تو خانزماں کے ساتھ سب کے مقصر معاف کر چکے - تھوڑے دنوں میں ٹوڈرمل چپ چپاتے دربار میں آموجود ہوئے +

67 A.D.

سنہ ۹۸۰ھ میں صوبہ گجرات کے مہتمم بندوبست مقرر ہو کر بھیجے گئے اور چند ہی روز میں جملہ کاغذات مرتب کر کے حاضر دربار ہوئے

سنہ ۹۸۱ھ میں خانخانان منعم خاں کی امداد کے واسطے صوبہ بہار روانہ کئے گئے اور اس لشکر میں شامل ہو کر خوب مقابلہ کیا - اور پٹنہ کے فتح ہونے پر علم اور نقارہ کے اعزاز سے مفتخر ہوئے +

اس مہم کے بعد جب بنگالہ کی مہم کے واسطے امرا منتخب ہوئے - ان میں پہلا نام لکھا گیا - چنانچہ انہوں نے اس مہم کے ہر معرکہ خصوصاً معرکۂ ٹانڈہ میں شجاعت و بہادری - اور حسن تدبیر کا پورا حق ادا کیا - اور نازک موقعوں پر اپنی جان کو جان نہیں سمجھا +

سنہ ۹۸۳ھ میں جب داؤد خاں کا حال بہت تنگ ہوا - صلح کی التجا کی - خانخانان منعم خاں کا آئین سپہداری ہمیشہ صلح پر تھا - امرائے شاہی بھی روز روز کی لڑائیوں اور ملک کی آب و ہوا کی خرابی کی وجہ سے تنگ ہو رہے تھے - جلسۂ مشورت میں سب صلح پر راضی ہو گئے - لیکن ٹوڈرمل راضی نہ ہوئے اور یہی کہتے رہے کہ دشمن کی جڑ اکھڑ چکی ہے - اور تھوڑی سی ہمت میں سب افغان نیست و نابود ہو جائینگے - ان کی التجاؤں اور اپنے آراموں پر نظر نہ کرو - اور برابر دھاوے کئے جاؤ اور ان کا پیچھا نہ چھوڑو - خانخانان اور امرائے لشکر نے انھیں بہت سمجھایا - مگر یہ کسیطرح راضی نہ ہوئے - اگرچہ صلح ہو گئی - اور اسکا جشن بڑی شان و شوکت سے منایا گیا - مگر ٹوڈرمل نہ اس جشن میں شریک ہوئے نہ صلحنامہ پر اپنی مہر کی +

جب اس صلح ہو جانے پر بنگالہ کی طرف سے بادشاہ کا اطمینان ہو گیا - تو انہیں دربار میں بلا بھیجا - جب یہ دربار میں حاضر ہوئے چونکہ اتفاق سے نہایت عمدہ اور تمام بنگالہ میں نامی تھے اور بہت سے نادر و نایاب تحفہ حضور میں لا کر پیش کئے - اور جملہ معرکوں کی تفصیل بیان کی - اکبر بہت خوش ہوئے - اور عالی منصب دیوانی عطا فرمایا +

اور چند ہی دنمیں تمام ملکی اور مالی خدمتیں سپرد ہو کر وزارت کل اور وکالت مستقل کے ممتاز عہدے پر سرفراز ہوئے - جب منعم خاں کا انتقال ہو گیا - داؤد خاں پھر باغی ہو گیا - اور تمام بنگالہ میں بغاوت پھیل گئی + بادشاہ نے خانجہان کو ممالک مذکورہ کا انتظام سپرد کیا - اور ٹوڈرمل کو ساتھ کیا - انہوں نے اپنی لیاقت اور کارروائی سے بگڑے ہوئے کام کو جلد بنا لیا - اخیر معرکہ میں دونوں طرف کے بہادر اس سمت سے لڑے کہ دلوں کے ارمان نکل گئے + اس معرکہ میں خانجہان طلب میں اور ٹوڈرمل باعث پر تھے + اکبری اقبال کے ساتھ خانخانان اور ٹوڈرمل کی بہادری کام کر گئی - داؤد خاں گرفتار ہو کر قتل ہوا - اور اسکے خاتمے سے لڑائی کا خاتمہ ہو گیا - ٹوڈرمل موچھوں پر تاؤ دیتے ہوئے ہنسی خوشی دربار میں حاضر ہوئے + ۹۸۴ھ اسی نذر گذرانے کہ یہی بنگالہ کا بڑا تحفہ تھا +

راجہ ٹوڈرمل کے بنگالہ سے واپسی کے تھوڑے دنوں بعد دربار میں خبر آئی کہ وزیر خاں کی بے تدبیری سے گجرات اور سرحد دکن کا حال تباہ ہے - راجہ کو حکم ملا کہ جلد وہاں پہنچکر انتظام مناسب عمل میں لائیں - یہ حسب الحکم دربار سے روانہ ہوئے اور سلطان پور ملک نندربار - بندر سورت - بھروچ - بڑودہ - چانپیر - گجرات کا دورہ کرتے ہوئے اور دفتر وغیرہ کا معائنہ کرتے ہوئے پٹن میں پہنچے اور وہاں کے دفتر کے ملاحظہ میں مصروف تھے کہ وزیر خاں کا قاصد دوڑا ہوا آیا - اور معلوم ہوا کہ گلرخ بیگم نے جو شاہزادہ کامران کی بیٹی اور ابراہیم حسین مرزا کی بیوی ہے اپنے نوجوان بیٹے مظفر کو ساتھ لیکر گجرات پر حملہ کیا ہے - اور امرائے شاہی اسکے مقابلہ کی تاب نہ لاکر قلعہ میں محصور ہیں - راجہ جس وقت میں یہ خبر سنی دفتر کا ملاحظہ کر رہے تھے - اسی وقت میں تلوار

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O.P. Kalsra
اج-۱۵۲

سنہ ۱۹۱۰ اخذات از ایرانی و ہنود - مرتبہ منشی محمد سعید احمد

مؤتمن الدولہ عمدۃ الملک راجہ ٹوڈرمل

اور انکے فرزندان

اخذ از ایرانی و ہنود سنہ ۱۹۱۰

شہنشاہ اکبر کے مشہور و معروف وزیر راجہ ٹوڈرمل ذات کے کھتری گوت ٹنڈن اور لاہور کے رہنے والے تھے بعض کہتے ہیں کہ چونیاں ضلع لاہور کے رہنے والے تھے - اور وہاں انکے بڑے بڑے عالیشان مکانات موجود ہیں کلکتہ کی مشہور علمی مجلس ایشیاٹک سوسائٹی نے انکے وطن کی تحقیقات کرکے موضع لاہرپور علاقہ آودھ کا رہنے والا قرار دیا ہے +

ان کے خاندان اور عہد طفلی کا حال حرف اسقدر معلوم ہوا ہے کہ حالت صغیر سنی ہی میں ان کے باپ نے انتقال کیا اور بیوہ ماں نے ان کو بڑی تنگی اور افلاس کی حالت میں پالا تھا - خواجہ مظفر خاں کی دیوانی کے عہد میں (سنہ ۹۷۶ھ) میں مظفر خاں کے دیوان اور وکیل مطلق مقرر ہوئے + اول عام متصدیوں کے زمرے میں ملازمت شاہی میں بھرتی ہوئے اور مدتوں انکی ماتحتی میں کام کرتے رہے + طبیعت میں ابتداء ہی سے غور و خوض کا مادہ موجود تھا - قواعد کی پابندی اور کام کی صفائی کی عادت تھی - شب و روز محنت کرکے اپنے اور دوسرے متصدیوں کا کام انجام دیتے تھے + کام کا قاعدہ ہے کہ جو اسکو سنبھالتا ہے - چاروں طرف سے سمٹ کر اسی کی طرف دوڑتا ہے + چنانچہ اسی طریق سے رفتہ رفتہ بہت سے کارخانے اور خدمتیں ان کے متعلق ہوتی گئیں + اور یہ اکثر بادشاہ کے سامنے حاضر ہوکر خود کاغذات پیش کرنے لگے + رفتہ رفتہ انہی کا نام زبان پر آنے لگا - یہانتک کہ خواجہ مظفر خاں ہی کے عہد میں یہ بادشاہ کے ایسے منظور نظر ہوگئے کہ دونوں میں رقابت پیدا ہوگئی - اور دونوں باوجود ایک دوسرے پر وار کرنے کے ایک دوسرے سے نہ دبتا تھا - اکبر کی نظر دونوں پر برابر تھی - دونوں کارگذاروں کو دونوں ہاتھوں پر برابر لیے جاتا تھا - آخر کو تو تو میں میں ہونے لگی - راجہ نے ایک دن سر دربار خواجہ سے کہا کہ تم مسلمان بہت زور رکھتے ہو - انہوں نے جواب دیا کہ تم کون ہوتے ہو - تم ہندو ہو کر رکھو اور اپنا کام چلاؤ +

جب راجہ ٹوڈرمل کی اسقدر نظر عنایت ہوئی - انہیں اپنی لیاقت دکھانے کا بڑا موقعہ ملا - علاوہ دفتر کے انتظام کے انہوں نے پیمائش - سوار - توپخانہ - بھیڑ - رسد وغیرہ کے پورانے طریقوں میں اصلاحیں کرنا شروع کیں + بادشاہ نے انتظامات کو دیکھ کر سمجھ لیا کہ ٹوڈرمل قلم ہی کا دھنی نہیں - بلکہ سپاہگری اور سرداری کا بھی جوہر رکھتا ہے - اسوقت سے مہمات ملکی میں بھی مامور ہونے لگے - چنانچہ چتوڑ - رنتھنبور - سورت کی فتحوں میں جو جو خدمتیں انہوں نے عقیدت اور اخلاص سے کیں ان کے نقش اکبر کے دلمیں بیٹھ گئے اور انکی شجاعت - دلاوری اور قلعہ گیری کی تدبیروں کا عالم میں ڈنکا بج گیا +

سنہ ۹۷۲ھ میں اکبر نے میرزا معز الملک کو بہادر خاں کے مقابلے پر قنوج روانہ کیا - اسکے بعد راجہ ٹوڈرمل کو حکم دیا کہ تم جاکر سرشور نمکخواروں کو سمجھاؤ - اگر راہ پر آجائیں تو بہتر ہے - ورنہ سزا کو پہنچاؤ + بہادر خاں لڑنا نہ چاہتا تھا - جب بادشاہی لشکر پاس پہنچا - جہاں تھا وہیں تھم گیا + معز الملک کے پاس وکیل بھیجا اور پیغام دیا کہ خانزماں کی شفیع خاں کے ذریعے سے عرض معروض ہو رہی ہے - تمہارے لئے عرض بارگاہ شاہی میں سفارش کرو کہ خطائیں معاف ہو جائیں + معز الملک اپنی بہادری کے سامنے کسیکو نہ سمجھتا تھا - وہ کہتا تھا جو میں ہوں سو کون - ایک نہ سنی - یہ پیغام سلام ہو ہی رہے تھے کہ لڑائی چھڑ گئی - ان کا جی بیباک جوش تھا اور ملک گیری اور شمشیر زنی کے جوہر دکھانا چاہتے تھے - انہوں نے بھی صلح پر لڑنے کو ترجیح دی اور لڑ پڑے + بہادر خاں نام ہی کا بہادر نہ تھا - بلکہ شجاعت و بہادری میں اپنا ثانی نہ رکھتا تھا - جب مجبور ہوگیا - بقول شخصے مرتا کیا نہ کرتا - مارنے مرنے پر آمادہ ہوگیا اور بادشاہی فوج پر بازکی طرح آکر گرا - معز الملک زبان کے بہادر تھے نہ کہ میدان جنگ کے - ٹوڈرمل بہادر تھے - مگر اپنی سخت گیری کی وجہ سے امیروں اور سپاہیوں کو خوش نہ رکھ سکتے تھے - نتیجہ یہ ہوا کہ بہادر خاں نے معز الملک

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Archeological Survey of India

4 Reports for the years 1862-63-64-65, Vol II - 1871

Report for the year 1872-73, Vol IV - 1875

Report for the year 1878-79, Vol XIV - 1882

by

Alexander Cunningham C. S. I.

Major General, Royal Engineers (Bengal retired)

D. G. of the Archeological Survey of India - etc

"What is aimed at is an accurate description, illustrated by Plans, measurements, drawings or photographs, and by copies of inscriptions, of such remains as most deserve notice, with the history of them so far as it may be traceable, and a record of the traditions that are preserved regarding them." Lord Canning

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"What the learned world demand of us is to be quite certain of our data, to place the monumental record before them exactly as it now exists and to interpret it faithfully and literally-

James Prinsep in B. A. S's Journal 1838 p. 27

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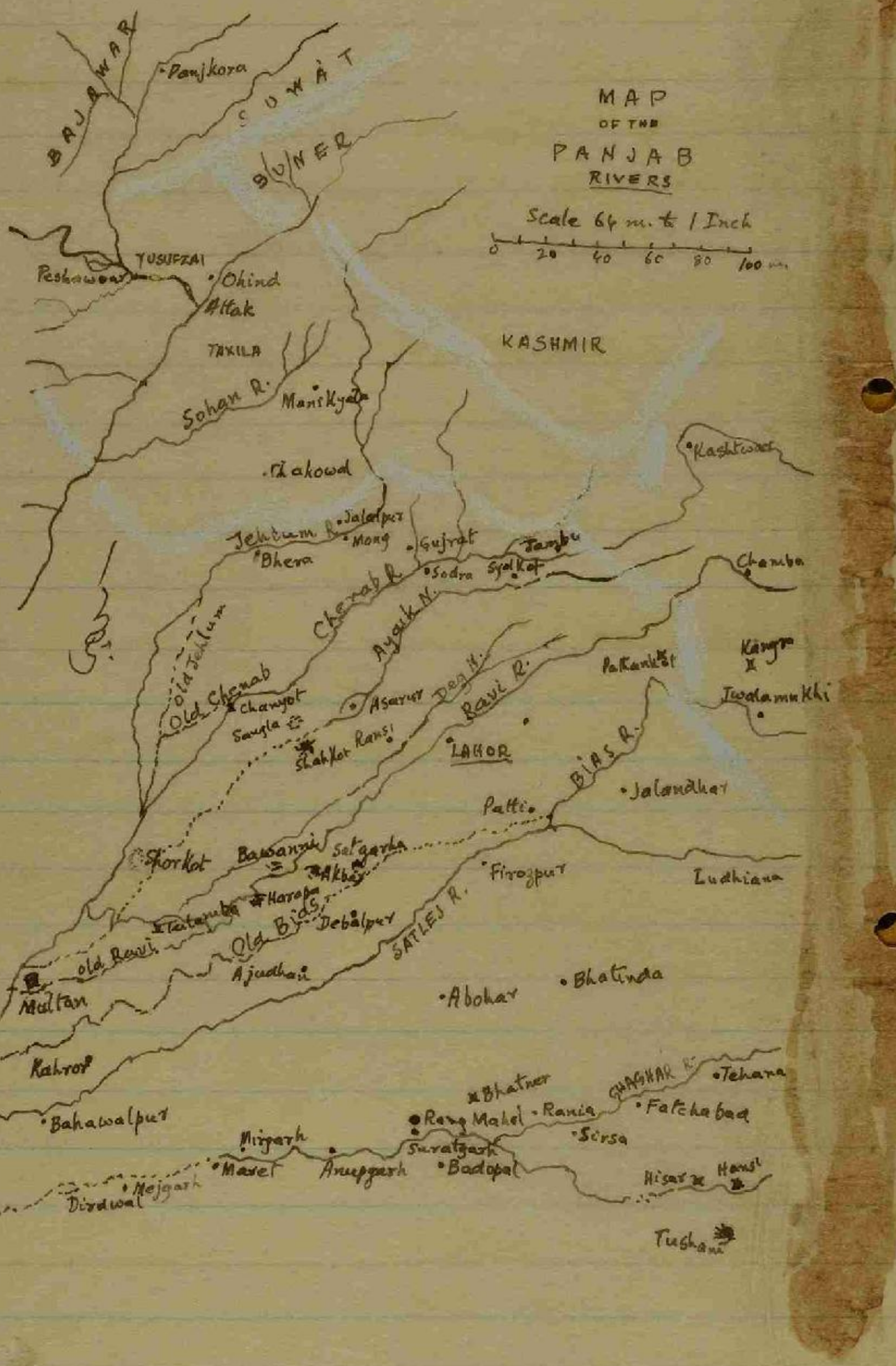
MAP OF THE PANJAB RIVERS

Scale 64 m. to 1 Inch

0 20 40 60 80 100 m.



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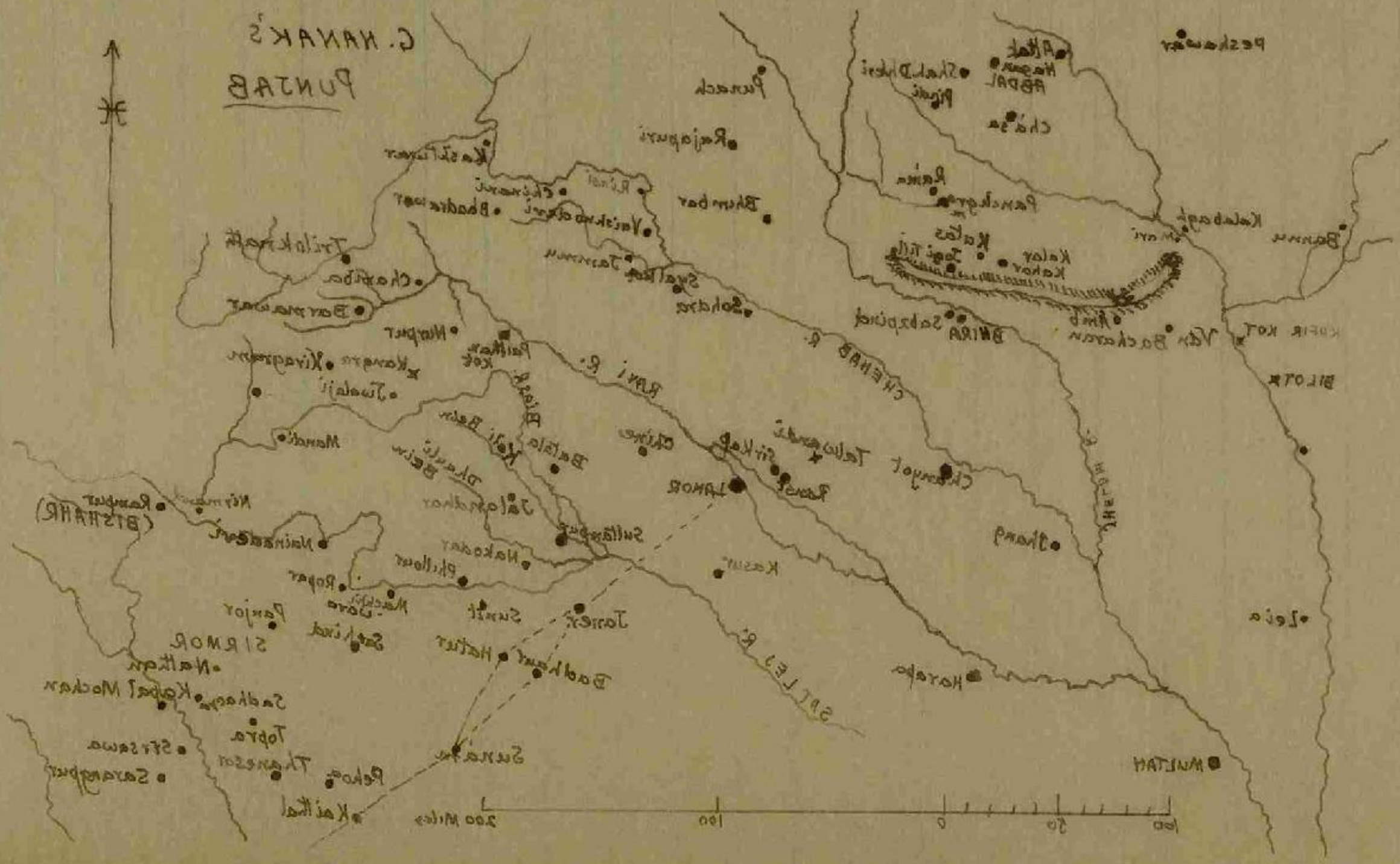
C. NANAK'S
PUNJAB
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Ludhiana
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Moga
Faridkot
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Sangrur
Patiala
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Jhajjar
Bahadurgarh
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Rewari
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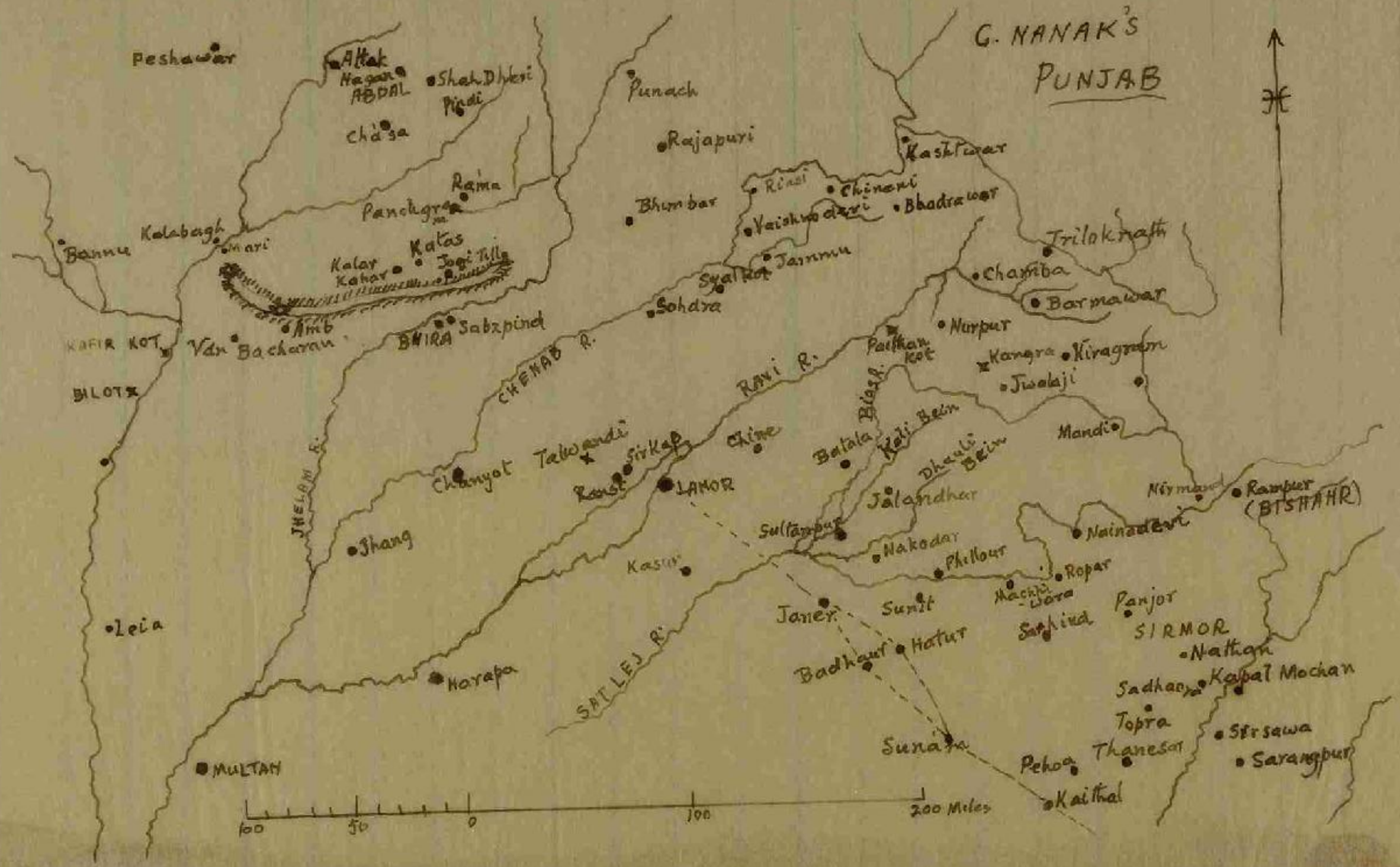

Revised List of Objects of Archeological Interest in the Punjab by E. J. Rogers, March 1891

Hazara District.

(1) About 3 miles from Abbottabad in the Surban Hills is a natural cave made of large-blocks of red Sand-Stone. The legend connected with it is that Rassalu won at cards or dice from Raja Sirkap all he had including a baby-daughter whom when she was of age, he brought to this cave. She was very beautiful. Raja Hodi heard of her great fame and while Rassalu was out hunting, came & stayed with her a short time. Raja Rassalu returned shortly after Hodi had left & saw what had happened and pursued the intruder, fought with him and slew him, and removing his heart & liver brought them to his perfidious mistress who proceeded to cook & eat them. She much relished the meat and then he informed her they were the heart and liver of her late lover, the Raja Hodi. Hearing this she flung herself over the precipice at the mouth of the cave.

Arms & treasure are supposed to be hidden in the cave. The Gurkhas occasionally visit it for purposes of worship.

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(9) Ruins of the Kot or fort of Raja Sirkap or Raja Rassalu 2½ miles from Shinkiari. Some say however they are the ruins of Bedadnagari (See page 391 of Mirza Azim Beg's History of Hazara)

(13) Ruins of a Buddhist monastery, about a mile South of Sukaua Kund with stone walls in good condition

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Peshawar District.

1. A Buddhist City and temple of Stone at Sh-i-h-i Bálá
2. The granite castle of Ranighat, just over the frontier
5. A large mound called the Ahhun Darwáza or Shahji-Ki-Dheri, one mile east of the city of Peshawar; it is Site of the gigantic Stupa erected by Kanishka (See Buddhist Records of the Western World)
6. Remains of a Buddhist temple called Kafir dheri
8. Edicts of Asoka at Shahbaz Garhi. They are inscribed on a large boulder which is on a hill S.E. of a village, six miles from Mardán. They are in the Bactrian Pálá character. The boulder is called a "Lát"
9. Buddhist remains at Jamál Garhi, 7 miles west of Mardán, at Shahri-Bahlol, 6 miles N.W. of the same place and at Sawaldher, 9 miles N.E. of it
10. Remains of a Buddhist stone masonry at Kharkay or Harkai, 3 miles from the Swat Frontier
11. Gor-Katri. This is a walled enclosure used as a resting place for travellers, situated at the east of Peshawar and forming part of the city. It is supposed to be the site of the Great Buddhist monastery which was near the gigantic Stupa erected by King Kanishka (See Ibid.)
12. Sikri, 2½ miles east of the ruins of Jamálgarhi

Kohát District

1. Fort Adhi Samrat ajas raja no 241

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Rawalpindi District

1. Mánikyála - tope on the Grand Trunk Road

Arian inscriptions have been found here, & old Coins with Buddhist symbols - erected over are much older Says G. Cunningham. Ruins of monasteries, other topes round about Manikyála. cost 2/3 of the great religious buildings in this area famous spot.

2. Hasan Abdal is situated 29 miles from Rawalpindi on the road to Peshawar. Here are many springs, a tank, and several old mounds. Near the tank is a large stone out of which a spring of water gushes and on which is a rude representation of a hand. The tank is of the Serpent King Elapatra. There is also a shrine on the hill to the East of the town. This is the tomb of Baba Wali of Qandahar. The Sarai was the work of Hasan Abdál or Hasan the Mad. South of this shrine on the other side of the river Haro, is the garden of Wah a resting place of the Moghal emperors on their way to Kashmir. It is now a scene of desolation in the midst of luxuriant vegetation. On the Hasan Abdal side of the river is the well known enclosure containing the tomb of one of Akbar's wives shaded by two old cypress trees. Near this garden are several Buddhist ruins, probably those of some monastery and tope. باغ کے نزدیک بدھ مت کے کھنڈر ہیں جو شاید کسی خانقاہ اور ٹوپی کے ہیں جہانگیر نے اپنی توزک میں اس کا ذکر کیا ہے

3. Báoti Mud is about 5 miles east of Hasan Abdál. Here are several interesting ruins. One is of a small monastery. Another is of a tope also of small dimensions. There are several lofty mounds north & east of the modern village. One building to the S.E. of the village looks as if it had been the country seat of a prince of the country. A crystal frog or goose was discovered by the villagers in one of the topes, but it has long since disappeared.

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4. Balar is 5½ miles to the South of Shah-Dheri; here is a tope similar to that of the great Manikyala tope..... The whole place must have been one of great considerable importance (Cf. गढ़ि बलार of Jawansakhi

5. Badarpur (or Badalpur), a small hamlet 4 miles N.E of Shah-Dheri, and contains a tope, which is one of the three largest in the Punjab, being equalled only by the two at Manikyala and Shah Dheri..... General Cunningham found a complete human skeleton in it, there were large buildings in the courtyard round it. To the east of it are the foundations of a large monastery

The Badarpur tope is the first and only example yet found of one containing the remains of a complete skeleton. They generally contain only a few pieces of bone from the burnt ashes.

6. Kamal, Kam Gujar, & Kam Pareha - these are neighbouring villages within a distance of 4 miles South of the great Shahpur tope. There are several ruined topes & monasteries & some natural caves, once occupied by Buddhist monks.

7. Taxila. When Alexander the Great crossed the Indus, he first marched to Taxila, which with the surrounding neighbourhood submitted to him. Here he placed a garrison and depôt under the Satrap Phillippus. This was in the Spring of 326 B.C. The site of this ancient city G. Cunningham has identified. One mile north-east of Kalá-Ki-Sarai are extensive ruins near Shah Dheri (consisting of parts called भीड़ or ढेर, अजिमाल, शिखर का ढेर, दरा ढेर, सीधा भाग and मझगय का ढेर) 3 miles NSX 2000 ft broad x 15 to 25 ft height. Here old coins are found in great abundance & bits of lapis lazuli This was probably the part inhabited when Hiuen Tsang visited India. Entire circuit of Sir-Sukh five miles. East of Bir, ½ mile is Shahpur, which is about 1 mile east of Shah Dheri, is the largest tope of Taxila and equal to the great tope of Manikyala

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Many inscriptions have been found in these ruins.
The whole of the ruins cover an area of six square miles, are more extensive, more interesting, and in much better preservation than those of any other ancient place in the Punjab. The number & size of the Stupas, monastery and other religious buildings is even more wonderful than the great extent of the City. This series of ruins is the ancient Taxila

8. Margalla railway, immediately South of Kalá-Ka-Sarai was completed in A.H. 1083=A.D. 1672

9. Jaolí village 3¼ mils from Badarpur — remains of five ancient topes

10. Jarnawa 1½ mils N.E. of Jáolí — a large tope here General Cunningham dug up many valuable relics here. Along the valley of the Haro are other topes, some of which have not as yet been opened.

11. Attock or Attak Banaras — a fort of the Indus here from the oldest times. The fort was built by Akbar in 1581 A.D. Akbar had a mint for Copper Coins here

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Jhelum District.

1. Jhelum 2. Malot on the highest precipice of the Salt range. Nothing is definitely known of the history of the place. The buildings are supposed to be Buddhist & they are in Kashmir style. Malot must be the Sanghapura of Hwen Tsang, as it is known to be the Capital of the Janjuhas at a very early period.

3. Katás = 14 mils due north of Said Dádan Khan. The holy fountain of Katás is next to Jawala Mukhi the most frequented place of pilgrimage in the Punjab Seven temples called the Sata-ghara are the only ancient remains that are worthy of any interest. Their general style is similar to that of the Kashmiri temples..... The so-called holy fountain is ~~formed~~ an artificial pool — cut in the bed of the Ghamniya Nalla, with a dam above it to protect it, while towards the East a back-water was cut through the rock to carry away surplus or flood-water. There are springs in the pool. It was evidently intended

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for a common blessing, but has been turned into a source of income for a lot of idle lying Brahmins whose only claim is their fertility in inventing the most marvellous fictions

4. Sher Garha is a Buddhist temple, 3 miles to the east of Malot, situated by the side of a hill stream in a shady & picturesque spot. Nothing is known of its history but its style is similar to that of the temples at Rohtas and Malot

5. Rohtas — an extensive fort built by Sher Shah Suri at a cost of 8 Kror 5 lacs 5 thousand & two-and-a-half dams or Bahlolis (See Tarikh-i-Daoodi) See Elliot's Historians Vol IV. page 419 for details

6. Bágh-an-wála is situated 11 miles north-west of Jalálpur. Here is a ruined Buddhist temple which appears older even than Rohtas are. There are other old remains near it.

Besides the above-mentioned places, there are many other spots of antiquarian interest in the Salt range

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Shahpur District.

1. Bhera — fine old mosque of Sher Shah Suri

Jaya-Pála of the Brahman Kabul dynasty made Bhera his capital, when he was driven across the Indus by Sabaktagin. Before this time, however, Bhera figures in the annals of Chandra-vansi race, Jaidbhán the fifth or sixth in descent from Krishna making it his capital. The old town was, however, on the other side of the river, so that on meeting with ruins of Bhera before the time of Sher Shah, we must remember that it is not the present town (which was built by Sher Shah) which is meant, but the one on the other side of the river.

Bhera, according to Abul-Fazal, possessed a mint for Copper Coins in the time of Akbar.

Near Bhera is a famous shrine called Pir Kayanáth, who is said to have been a son of Pir Rattan Nath of Jalálabad. The story connected with this is altogether improbable & unworthy of credence.

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2. Kijjhi - Two miles S.W. of Miani is Sabz-kind or Kijjhi, a mound, some Nawgaza tombs. From coins and an image found here, it has been conjectured that the place must have been in existence as early as the beginning of the Christian era. This mound is one out of many which abound in the Shahpur district. It shows that the Greek account which state that in older times there were hundreds of cities and a country teeming with population are correct.

3. Jabbi Hazara is situated 26 miles S. by E. of Miani, north of the Patan or ferry of Hazara, which is across the Chenab where the road from Kindi Bhattian to Miani Crosses the river. The ruins show that a large town once existed here. Amongst them is a tomb of Rukn-i-Alam, the scene of a romance which rivals that of

4. Hadala 17 miles west of Shahpur, Baoli (or well) of Sher Shah, mosque & tomb. 5. Kalra Gorge, a mighty dam built by Shershah.

6. Arab - 5 miles due south from Sakesar peak. The style of 3 temples in the fort is true Kashmirian, arches cinquefoil. Arab must have been at one time, a very large place, as there are hundreds of empty houses there seen in all directions.

7. Shah Yusaf - 7 miles S.E. of Shahpur, a tomb close to the village of Shah Yusaf who was a holy man, a stranger from the West. He settled near Mangwal some three and a half-centuries ago.

10. Panjpir, 32 miles from Shahpur town on the road leading south along the left bank of the Jhelum near the village of [illegible]. Large bricks built in the Nawgaza tomb. It is situated on the ruined site of what must have been a large city. This site is a very old one. [illegible]

All over the Bar, i.e. the land between the rivers there are many old ruined towns & villages. No less than 270 mounds are known. Heirdesarba is said to date to the gradual subsidence of the water level. The water

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is now found only at a great depth and is generally so very brackish as not the fit for man or beast.

The district of Jhelum & Shahpur have received no yet very little attention from the Archeological survey

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Bannu District

1. Akra, a large mound South of Bannu, the remains of a Graeco-Bactrian city. Coins of Greek Eukratides, Philoxenus, Apollodotus, Antimachus, Amyntas & Hermaeus have been found & many coins of Indo Scythian kings. Those of Soter Megas and Mahuvad have also been obtained and others of surrounding Muhammadan rulers down to Shams-ud-din Eltitmish. The most valuable antiquities, however, are small cut carnelians and agates — Stones of Greek signet rings.

2. Til Kafir Kot Kafir kot, or Raja Til Kot — some ruins on the right bank of Indus — four temples of a style which succeeded the semi-Greek architecture of the Indo-Scythians

Dera Ismail Khan

Dera Ghazi Khan.

1. Tomb of Sakhi Sarwar, about 25 miles west of Dera Ghazi Khan at the foot of the low hills — probably built about 1300 A.D. It is a very celebrated place of pilgrimage. Both Hindus & Mohammedans visit it. There is a shrine devoted to Baba Nanak also at this place. The tomb of the wife of Sakhi Sarwar and a Thakur-dewara also exist The style of the building is a mixture of Hindu & Muhammadan styles. A thoroughly catholic place

Musical instruments are constantly kept playing quite contrary to all Muhammadan customs, at the tomb of Sakhi Sarwar. There is a pensive sentiment reflected on the deceased for testimony to music which attending on Khwaja Muinuddin ud-Din of Ajmere

2. Taunsa Sharif tomb of Hazrat Sulaiman the religious guide of the late Nawab of Bhawalpur

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1891
650
12 A.H.

3. Dera Din Panah, older than آولیہ شریف

4. Shrine of Nauranggabad in the town Dera Ghazi Khan is a tekah built about 650 years ago.

5. Shrine of Shah Lal Jawal in the town circles the shrine of Nauranggabad

6. Shrine of Pir Adil built about 1430 A.D. built by Ghazikhan

7. Jampur - 32 miles S(W. of Dera Ghazikhan — are the tombs of the city of King Dalla Rai Ghazikhan who founded the city died in 900 A.H. (1494 A.D.)

8. Chota Lasani 24 miles from D.G.K. burial place of Jalpur rulers of Sindh, whose original place was Chota

There are many other shrines in this district, the population being much given to the worship of Pirs and their tombs..... the most marvellous lies are told of the efficacy of the pilgrimages

Jhang District

1. Chiniot Shahi masjid — built by Nawab Sadullah Khan Barbani, governor of this District in the time of Shah Jahan

2. Tomb of Hazrat Shah Bukhari — built by Shah Jahan, held in equal reverence by both Muslmans & Hindus

3. Jhang, tomb of Hir — in early Mughal style, but no dome Here is a mela held here in Magh

5. Sangala tebba — 23 miles east of Chiniot, a natural rocky hill. G. Cunningham identifies it with the Sangala of Alexander, the Sakala of the Brahmans & the Sagal of the Buddhist — but Mr Danes has contradicted him & identified the old city with Shahkot 15 miles from Sangala tebba

6. Shorkot, Shrine of Habbeb-i-Alam's tomb is the Mughal style. Faqir Alam Shah died in 1091 A.H. about the end of the reign of Alamgir Aurangzeb.

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Gujrat District

1. Gujrat City & Fort. The city was a place of importance before the Greek invasion. A Hindu Raja a Sarajbansi who emigrated from the Gangetic Doab is said to have built the first city here. Akbar chose the mound as a site for one of his forts, which he built in 1580 A.D with the assistance of Gujars. It was then called Gujrat Akbarabad

2. Tomb of Shah Daulah — contains an inscription of 1131 A.H. in Persian جائے ویتم بابت ۱۱۳۱ دار

2. Khawaspur — a Serai built by Khawas Khan governor of Rohtas in Sher Shah's time in 952 A.D. Khawas Khan converted the Bhatiaros of this place — mochis now known as Islambis

3. Khariau — a baoli built in 1013 A.H. end of Akbar's reign.

7. Mong identified by Gen. Cunningham as Alexander's Nikaea upon the field of his victory over Porus. Coins of all the Indo Scythian princes are found in considerable numbers, the Copper coins especially of the nameless King, whose title is Soter Megas abound. They are known in the neighbourhood as Monga-Sáhis.

Rasul, Pati Kotli, Islamgarh are other old places The bricks found in the ruins of Pati Kotli are a foot square & three inches thick. This indicates great age. Islamgarh is a high mound which must be of great antiquity.

Moultan Division

1. Shrine of Shah Yardez or Muhammad Yusaf; was born in Ghazni in 450 A.H. and came to Multan in 499 A.H. in the reign of Masaud III of Ghazni His memory is greatly revered by Musalmans. The tank is said to have been built in 547 A.H.

2. Prahlad Puri — old Jain temple

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3. Bahāwal Hagg in the fort — supposed to have been built about 684 A.H. (1285 A.D.) by the family of the Makhdums who died in 661 A.H. (1252-3 A.D.).

4. Rukni-Alam in the fort a tomb, a fine building. The grave of Rukn-ud-din is a large plain mass of brickwork covered with mud plaster. About 100 of his descendants lie around him under similar mounds, so that the interior is mostly unsightly.

This building was erected by Tughlaq Shāh for his own resting place. It was afterwards presented by his son to Rukn-ud-din the grandson of Bahawal Hagg as a bribe to keep him quiet regarding the death of Tughlaq Shah.

5. Shah Shams at Sabzi — outside the city. The age of this tomb is not very great as it is supposed the work of this tomb is quite 200 years old. But the fragments of glazed tile work which belonged to the original tomb of the so-called Saint seem to show that the first tomb dates as far back as the time of Tughlaq Shah.

He came from Sabzi to be in the course of the great heat of Multan. He prayed the Sun to descend to cook either a fool or chor, he could not get cooked in the city or to punish the people for their inhumanity. The Sun came down, so as an everlasting punishment to the city, he has never gone back (کہ ہنوز دوپہر ہے)

8. Shrine of Diwan Chaoli Mushaikh — 14 miles east of Hasan Lueddin. This is built on a mound which was the scene of a great battle between Mahmud of Ghazni & a Hindu Raja. A descendent of this Raja became a Musselman, assumed the name of Chāoli Mushaikh and fought & died here.

9. Shrine of Juvan Sultan — near Kabir, built in [illegible]

10. Jatti Abdāl — a servant of [illegible]

13. Abdul Hakim — came from Sabzi

13. Sultan Ahmed Pattal at Jalalpur village Shrine built by Mohammed Ghauri, and Pattal who came to India from Kabul 600 years ago

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14. Sher Shah, an ascetic from Medes Aurangzeb's time was a great favourite of the Emperor & the Governor.

18. Idgah was built in 1148 A.D = 1735-36 A.D.

Muzaffargarh District

2. Dera Din Panah — Town of 4 thousand called Din-panah or Din Shah, a Bukhara Sayyad who settled here in 1012 A.H. (= 1603-04 A.D). The tomb was erected in A.H 1014 There are many other shrines in this district which is specially affected with a diverse visiting devotion — such as ... Pilgrimages are times of pleasure. They are performed chiefly when dates ripen & in spring before harvest

Montgomery District

1. Pak Pattan of Farid ud-din Shakarganj. (= Holy Ferry) Ajodhan who in ancient times a place of great importance. It was captured in A.H. 367 (= 977 A.D.) by Subaktagin, and in 472 A.H. (1079-80) by Ibrahim of Ghazni. Faridud din came to this place in A.H. 584 (= 1188 A.D.) from Hansi and was the means of the conversion of the people about the Sutlej to Islam. He died in 664 A.H. (A.D. 1265-6 A.D.) after a life which if the account of it be true, was one long continued miracle (See ...) p. 13. - also ... The tomb is supposed to have been built 666 A.H. When Firoz Shah Tughlak was proceeding to Delhi from Sirsa after the death of Muhammad Tughlaq, he found the place in ruins. He visited it & called it the tomb of ... (See Tarikh Firoz Shahi). He had it repaired & gave the descendant of Farid Alau-ud-Din, dress of present. The inhabitants of Ajodhan shared in the Royal bounty. ... + ... + ...

2. Hujra — Tomb of Hazrat Shah Muqim Mukhdum-ud-Din built in 1050 A.H., but the date given in Persian Manuscript Chronogram is 1015 A.H. The town of Hujra was founded in 953 (= 1546 A.D.) ...

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ش ۰ محمد مقیم اسکا یتا ما + ۶۶ بہا شگوبدی 2 اس جگہ پر جا دکیا اور ما ذن کی تباہ
کردہ (تاریخ فرخ سیر بخاب)

8. Shergarh – 8 mils from Hansi, tomb of داؤد شاہ
built 982 A.H. = 1574-5 A.D. Town founded by Sher Shah da
Qadere whose tomb is near Moultan

4. Dipalpur – 36 mils from Montgomery. The
town is one of the most ancient in India. It is
said to have been founded by Raja Dipál or Dipa Pál
brother of Raja Ajudhan. It was the seat of a Suba
or Governor in the time of the Mogul emperors
but it is mentioned often before their time by
the Muhammadan historians. Inside the town
is the temple of Bábá Lal Jasraé which is
said by the natives to be 8000 years old.
There used to be an old mosque of the time of
Feroz Shah in Dipalpur, of which Elliot gives an
account, also a sketch of the town under Pathan
rule

5. Harrapa most extensive ruins along the
banks of the Ravi. Seals with inscriptions have
been found here. Many Indo Scythian coins
have also been found there. This place was partly
destroyed by the Muhammadans under [illegible]

Sialkot destroyed

In the آئین اکبری it is stated that Sialkot in ancient times
was the capital of the Panjab, and that its population
extended over two or three Kos. Some years ago there was
"a find" of coins made in or near Sialkot. They were
Lenii drachmas of Zoilus, Strato I & Strato II, none
of whose coins were ever obtained from Kabul by
Masson. As these coins continue to be found in the
Sialkot Dist & no where else, we may infer that these
Kings reigned in this part. General Cunningham says
(Survey Report Vol XIV p. 45) that the coins of Philoxenes, Apollodotus.

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and Diomedes have also been found here.

The Kayah Gazetter & the تاریخ ضلع (P 253, 254) say that the town of Sialkot was founded by Raja Shal 5000 years ago. and that he gave his name to the place. All that is left now of those olden times is the fort mound.

The fort was in ruins when Muhammad bin Sam captured Khusro Malik, the Ghazni Sultan of Lahore in 530 A.H. or A.D 1184 and it was rebuilt by the victorious Sultan who made Husain Kharmil its first Governor. The Makhzan above quoted says that Sialkote fort was captured after two battles, one at Pasrur and one at Andandorazar and that in the siege of Sialkot Imam Ali Lahagg was killed, as also in the assault on the fort was Miran Muhammad Fath Kuran as Saiyad Sirkh Shahid Ghazi. Their tombs are just inside the fort.

Sialkot is connected with the story of Raja Rasalu and Hodi

راجہ رسالو کی بیوی ہوڈی

In spite of all these historical associations, Sialkot has no old buildings of any note or antiquity the district, however, is famous for its Nanggza tombs, lies in masonry, inscriptions & inventions, just set up to serve the purpose of patron saints of villages.

There also are mounds, sites of ancient towns or villages, where large bricks & old coins are sometimes found in great quantities, showing their great age

پرانی اینٹیں اور کبھی کبھی پرانے سکے ملتے ہیں

Kobli Maqbara in Riab Tehsil, tomb of Kobli of the time of Jahangir

All temples in the District are small, only one (Bera Baba Nanak being worth photographing. In Pasrur a tomb of the Jahangir's time "Kafir is allah & Thakur is we to the people".

Gujranwala District

At Sheikhupura — Hiranminara (70 ft in height); Tank (26500 Sq yards in area) and Summer house (three storied) in centre of tank. These buildings & the tanks were built by Dara Shikoh

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Tombs at Nijjar; Asrur; of Mian Khan Din at Pindi Bhattian; Shah Rahman near Akalgarh; Pandoki near Ramnagar; Salim Shah in Emenabad; Hari Shah Rahman 7 miles from Hafizabad; Shah Jiwan, 4 miles from Gujranwala; Mian Barkhurdar in Harlanwala 7 miles from Gujranwala; Saiyad Ahmad at Shaikh-ul-Hind in Kotla Piran, two miles east of Wazirabad

They are of no importance whatever archeologically or historically.

Amritsar District

In the 16th century the small village of Chak was honored by a visit from the 4th Sikh Guru Ram Doss. He liked the place and remained. He collected alms and dug out a tank the one now in the middle of the Amritsar in which the temple is built. This was in 1578 A.D., ten years before the Spanish Armada یعنی اکبر کی بادشاہی کے بیسویں سال لاہور میں جب وہ تھا, یعنی اکبر کا بادشاہ سال لاہور میں جب وہ تھا, Chak was then known as Guru Chak. گورو کا گورو رام داس نے اپنی گدی کے بیسویں سال اکبر کے بادشاہ کے زمانے میں جب وہ لاہور میں تھا +

It was a small place, and the tank was outside it. In the middle of the town (now) there is still standing one of gateway of Ramdaspur. It is called the Darwaza In other places are other doors دروازے دوسری جگہوں پر ہیں۔

The tank was made pukka by Guru Arjan, third son of Ram Das He also built a temple on the site of the present one. He commenced work in 1588 A.D, the year of the Armada. Arjan 1648 S. / 1691 A.D. also compiled the Granth, the religious book of the Sikhs.

Amritsar grew after this. In 1755-56, all the Sikhs were expelled from the town by Ahmad Shah Durrani: a small fort they had erected was destroyed 3rd Pt. The Sikhs, however, returned to their city, and so also in 1762 A.D., did Ahmad Shah who destroyed on this occasion the temples round the tank at Amritsar and defiled them. But when Ahmad Shah's back was turned or died, the Sikhs again took up their abode in their holy city, which grew to be so important a place that

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a mint for gold, silver & copper coins was set to work in the place. On the early Amritsar Coins (1830 Samwat – 1773 A.D.) the town is called گنج امرتسر (the throne to which is given immortality). Ranjit Singh enlarged the city and built the fort Govindgarh & laid out the Garden Ramgarh.

The whole of the temple of Darbar Sahib as it now stands, is a work of the present Century. The tank is nearly square each side being 510 feet (۵۱۹)

Bungah Ramgarhian to the east of the tank has two minarets about 150 ft high. It is said to date from 1804 A.D.

Baba Atal, being a minaret 9 stories high, the three top storeys being bare naked

Thakurdwara of Raghunath Dass (near Durgiana) built 1750 A.D. Durgiana is to the west of the city tank.

Fort Govindgarh built 1809 A.D to keep the city of Amritsar in order.

Ramgarh about ¼ mile north of the City

10. Taran Taran Darbar Sahib. This is a Sikh temple built of masonry on the side of a large tank at Taran Taran, 14 miles south by East of Amritsar.... The architecture of Sikh church is a mixture of later Muhammadan styles The temple was built in 1768 A.D. in honor of Guru Ram Dass. ۱۷۲۵

13. Ram Tirath five miles from Amritsar on the Wazirabad Road, and three miles from Raja Sansi. A large tank made by Chandu Lal, Diwan of the Emperor Jahangir. As Chandu was concerned in the death of the Guru Arjan, hence the Sikhs will not bathe in the tank at Ram Tirath, though there is a large annual fair held here, to which vast crowds go from Amritsar.

۱۴ کھادر تنک ۱۸۱۵ ء – گرو ارجن صاحب کے بیٹے گرو ہرگوبند کا بنوایا ہوا

14. Khadur Tank of the 2nd Sikh Guru built by Ranjit Singh in 1815 A.D.

15. Raja Jal, 16 miles west by South of Amritsar said to have been built by Todar Mal. It is in ruins now, but originally was a superb one

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16. Rám Dáss, 24 miles north of Amritsar. Darbar Sahib of Buddha & Ram Kaur. This masonry temple and resting place for travellers were built in 1625 A.D. by Guru Jhanda

No place in the Amritsar Division except Jalalabad on the Bias is mentioned in the Ain-i-Akbari. The old road from Batála to Lahore did not go through Amritsar but west north of the City. Amritsar owes all its celebrity to the Sikhs & Ranjit Singh, who made it his capital

Lahore District.

(See Tarikh-i-Lahor by Kanhayalál Kapur - Victoria Press Lahore 470 & Tahqiqát-i-Chishti by [illegible], 1875 - and District Gazetteer Chapter II)

Lahore City - first appearance in the time of Sabuktagin 367 A.H, 977-8 A.D. — see the above. It must have existed some centuries before. The fort is said to have been founded by the great Mahmud of Ghazni who called Lahore Mahmudpur. Subsequently coins were struck at Lahore (LH it is spelt) by Mahmud, Ibrahim, Khusro Shah & Khusrau Malik. A coin struck at Lahore (LN) is ascribed to Shams-ud-din Altamsh. The place seems to have gone down after this for several centuries. In the reign of Ghias-ud-din Balban we read that the Sultan

بعد از چند روز بلاهور نهضت نموده حصارش را که در عهد اولاد شمسی خلان خراب کرده بودند از سر نو عمارت فرمود و نواحی لاهور را نیز که از صدمه سپاه مغل ویران شده بود آباد ساخته بدارالملک دهلی آمد

Tarikhi-i-Firoz Shahi pp 77 & 78

In the reign of Mubárak Shah 1421-33 A.D. Lahore was a ruined city "in which no living thing except the owl of ill omen had its abode." Dipalpur was the capital of the Punjab, while Lahore lay waste. When Babar came to India, Lahore had recovered itself, and the accession of Akbar was the commencement of its prosperity

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It was a mint town for all the Moghal emperors from Babar to Alamgir II. Lahore has no buildings older than the times of the Moghals, i.e. earlier than 1525 A.D. except the tomb of "Malik Ayaz" by the Tahsil or the old mint which is still revered by Musselmans as the burial place of the founder of Lahore.

1st After Mahmud's time the fort fell to ruin. Akbar renewed the present fort; Jahangir erected some of the buildings in it, and Shahjehan finished it. Additions were made by Aurangzeb & the Sikhs. In it was the Sheesh Mahal ~~and~~ that the Punjab was formally transferred to the British Govt. and here Ranjit Singh held his receptions

3. Badshahi Masjid - built 1084 A.H = 1873 A.D by Fidai Khan Khokhar master of ordinance, from the proceeds of the confiscated estates of Dara

4. Sunehri Masjid by Bakhshi Khan, a favourite of Mussa Begum or Sunehri in 1753 A.D

5. Masjid Wazir Khan in 1044 A.H. = 1634 A.D on the site of the tomb of an old Ghaznivite Saint named Abdul Ishaq - by Hakim Alim-ud-din

7. Baradari of Wazir Khan, built by Wazir Khan in 1045 A.H. = 1635 A.D, now a part of P.P. Library

9. Shalimar, tomb of Jahangir on the Sarai plan 99 names of the Allah and on top an extract from Quran. At the head date of death of the Emperor 1037 A.H. = 1628 A.D. Ahmad Shah Durrani stole the carved doorways of the chamber halls, Ranjit Singh carried off the marble lattice pranat

10. Shalimar. Tomb of Nur Jehan in Akbar serai spoliated first by Ranjit Singh

11. Shalimar, Tomb of Asaf Khan, Nur Jehan's brother

اعتماد الدولہ was the father

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built in the reign of Shah Jehan, but now in utter ruin

12. Shalimar or Shalimah gardens, only three terraces remain out of seven. Various dates are given but the probably correct one appears the A.H. 1048 = A.D. 1638 Shah Jehan's 11th year by Fazel-i-Mahlzan-i-Panjab Garden laid out by Ali Mardan Khan canal engineer During the reign of Ahmed Shah Durrani, they were much defaced & fine decorative work was removed Nadir Shah encamped here when on his way to Delhi 1151 A.H (1738 A.D.) Here he received the submission of the governor of Lahore & here he called double gold mohurs with the inscription "Nadir-us-Sultan" & Zarab-i-Lahore 1151 A.H.

13. Tomb of Mian Mir, built by Dara Shikoh in the reign of Shah Jahan. Dara was a disciple of Mian Mir who was of the Qadiria sect. On Dara Shikoh's seal the word "Fakir" is at the top. Ranjit Singh gave orders that this tomb should be despoiled but as he was returning home, his horse threw him twice. This evil omen was confirmed by his Mussalman attendants who had entreated him to spare the building into a sign of the ill favour of the Saint. The order was countermanded & the tomb escaped spoliation, but the tomb of Nur Jehan did not, nor other 2000 tombs also held in great esteem by Mohammedans

14. Chaubarji gateway of garden laid by Zeb-un-Nisa built in 1641 A.D. daughter of Shah Jehan - the princess presented this garden to her nurse Miran Bai.

15. Samadh of Basti Ram outside Lahore fort built in 1802 A.D.

18. Bibi Jemaliz tomb of Abdur-Razzak Shiraji Gilani - built 1882 A.D.

19. Tomb of Data Ganj Baksh, west of the Sarai of Mehram - commenced by Ibrahim of Ghazni in 1073 A.D and finished by Akbar

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21. Bárádari Jáigarh. war bridge of boats, ferry toll house now. It is the oldest specimen of Moghal architecture in the place.

22. Tomb of Muhammad Shah Maej Darya Bukhari It was built in the time of Akbar 1013 A.H. (=1604 A.D.)

23. Shahidganj. At the last end of the Anarkali Bazár in the road from the Railway Station to the Delhi Gate of Lahore City. In 1746 A.D. after the retreat of Nadir Shah with the plunder of Delhi, the Governor of Lahore was Nawab Zakariya Khan. He died about the same time as Nadir Shah & his eldest son Yahiya Khan became the Governor of Punjab. During days the Sikhs, who were then companies of free-booters and highway robbers, plundered & murdered ~~Governor of Emanabad~~ everywhere. They took from Gokindwal a vast quantity of merchandize. Jaswant Rai, Governor of Emanabad, pursued them, but was slain. Then his brother Lakhpat Rai heard of this, he took a portion of the army of Yahiya Khan & pursued the Sikhs to Jammu where he slew an immeasurable host of them. He brought a thousand of them to Lahore in chains, where he first paraded them in the streets on donkeys with their faces towards the tails of the animals, then taking them to the Nakhas Bazar outside the Delhi Gate, he had them all executed. This is the place now called Shahidganj. "Here," say a native author, "the Sikhs took blows the whole day" The place is in possession of Nihangs who attend to repairs.

25. Tomb of Khair-ud-din Shah, Abdal Maali. outside the Mochi Gate of Lahore city - built in 1615 A.D. two fairs are held at it annually.

26. Chambara of Chajju Bhagat outside the Shah Alami Gate. It was erected in 1644 A.D. Here an annual fair held here

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28. Begampura three mils east of Lahore – tomb of Ali Mardan Khan erected in 1655 A.D.

29. ditto Tomb of Hazrat Aishán – date unknown

30 Baghbánpura 6 mils east of Lahore tomb of Madho Lal Hussain built in 1712 A.D – in possession of Hindus

31. ditto Tomb of Jani Khan erected in 1718 A.D by Jani Khan for his sister, but died before her tomb was buried here.

32. Kot Khoja Sáí, Shah Bilawal gardens. Nothing is known of this Shah. بی بی پاک دامن

34. Nawábat, tomb of Zeb-un-nissa

35. Dholanwála 4 mils from Lahore, tomb of Shaikh Farid

37. Sohnwáni 3½ mils from Lahore tomb of Mian Vadda – date 1056 A.H. Another date given is 1790 A.D.

39. Arthain Bhairan four miles South of Lahore – built by Gujar Shah Mahájan in 1823 A.D.

40. Samadh of Maharja Sher Singh – near Shah Belawal

44. Fort House, Lahore. In the time of Shah Jahan, the tomb of Sairyad Badr-ud-din Gilani was on this site. He died in 1072 A.H. (1661-62 A.D)

45. The Railway Church – This was the tomb of Elchi and Mir Elchi the Joint authors of Babar-i-Danish Muhammad Salih was the Head Clerk in the office of the Governor of Lahore in the time of Shah Jahan. Mir Elchi died 1075 A.H & Elchi in 1080 A.H. (1669-70)

Kasur

46. Chaukhandi of Mian Haji Aya Salih – built in 1494 A.D in the reign of Sekandar Lodi

54. Rám Thammam – 1½ from Kasur & the well built by Diwan Lakhpat rai, Hindus consider it a holy place

56. Hailatpur Patti – 25 miles each by north of Kasur

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It is a very old place. The town is built partly on a mound which judging from its height, may be of Buddhist origin

57. Jham Sahib a wooden pillar at Khem Karan set up in 1568 A.D. by Guru Amardass — of his own height — of Sheesham wood

58. Chandbandi of Shah Sharif — in Khem Karan built in 1796 A.D. by Bhag Shah, disciple of Shah Sharif

59. Baoli Khem Karn Kamboh — built 1635 A.D

Chunian

60. Samadh of Baba Bhera Sachi Dari in Mian-ki-Muri, 17 miles west of Chunian built in 1675 A.D — in possession of Mahant Ch Es

62. Tomb of Zoja Khan at Dhulli in pargana Chunia built in 1721 A.D.

Sharqpur

Nankana. Nanak was born at Talwandi, 3½ miles South of Nankana. This place is regarded by the Sikhs as peculiarly sacred.

Jalandhar Doabel

1. Devi Talab — one of the only two remains of the ancient city (Gupta & Brahmanical)

2. Tomb of Imam Nasir-ud-din — 800 years old built on the site of a Jogi named Jalandharnath, who reformed the city.

3. Mosque & Tomb of Shaikh Darwesh — in Pathan style

4. Dhola Baba Hari Das — 1703 A.D.

5. Mithu Sahib walla's mosque & well a mile to the west of Jalandhar. They were built in 1669 AD by Ch, no of Mian Ka Ta

6. Nandisara's Tank — built in 1738 A.D

7. Jama Masjid — 400 years old & contains the tomb of Qazi Muhammad Naqi

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8. The Hafiz Alamgir Masjid - built in the year 909 A.H. = 1508 A.D.

Kartarpur

9. The Thanji Gurdwara - built by Ranjit Singh It contains the original Granth compiled by Guru Arjan Dass (1 bigha 12 sq. yds)

Nakodar

10. Two tombs of Muhamad Momin, a musician & Haji Jamal his pupil built in 1612 AD & 1657 AD

11. Dakhani Sarai built by Shah Jahan

Phillour

12. Sarai Nur Mahal built by Nur Jahan 1028-30 A.H. (1619-21 A.D.)

13. Fort of Phillaur - originally a Moghal Serai, changed into fort by Ranjit Singh

14. Tomb of Fath Ali Shah - built 1017 A.H. (1660-61 A.D.) upto 20.

Ferozepur District - Kanal at Jaweyr & Muktsar
Gurdaspur District

1. Caves of Mukesar - artificial - There is a small worn out illegible Sanskrit inscription on a jamb of one of the doors in characters of 900 years ago

3. Masanian - four miles east of Battala, tomb of Badr-ud-din Hussaini at Qadiri, Gilani. An inscription says Badr-ud-din was born at Bagdad in 861 A.H. (1456-7 A.D.) - The tomb is frequented by Hindus & Sikhs as well as Muhammadans

Battala

4. Tomb of Shamsher Khan Rajput - Akbar's time - Faujdar of Manikpur (known as Dhir) - building of 997-8 A.H. There was a Shamsher Khan Shiqqdar of Rohtak in 973 A.H. and 975 A.H.

5. Raran Dev's tomb - Style of Lodhis, (Ibrahim) was the founder of the present town of Battala - a convert to Islam but his name remained unchanged like that of Bhai Singh of (Dhir) =

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6. Shyampur — a Hindu temple & tank with inscriptions Said to have been built in 1557 A.D. Baba Lalji is said to have been the founder.

8. Kalanaur

10. Dera Nanak. A miniature of the Darbar Sahib at Amritsar — the present temple was commenced in 1765 A.D & finished in 1787 A.D. Ranjit Singh added to it in 1825 A.D Baba Nanak died in Pakhoki near Dera Nanak

11. Pindauri an old mound — a Hindu temple

Hoshyarpur District

11. Tomb of Shah Nur Jamal — 8 miles east of Hoshiarpur of 1260 A.H.

27. Hariana — 2 Mosques of Muftis & Qazis — Inscription Says Repaired in 1006 A.H. (=1597-8 A.D.) by Haji Sambal Khan

32. Malot six miles east of Hariana fort. It was built by Fatar Khan, Yusuf Khel in the time of Sikandar Lodhi (Elliot). When Babar came to India on his last victorious expedition he appeared before the fort of Malot, to which the rebel Daulat Khan & his son Ghazi Khan had fled. The father surrendered to Babar, the son fled to the hills. Babar was delighted with the contents of the fort — books dealing with philosophy and poetry. He retained some for himself, gave some to Humayun & sent the rest to Kamran who was in Kabul.

Kangra

2. Inscriptions in Sanskrit & Sarda characters — Buhler dates one 854 A.D.

3. Bhawan — two inscriptions of 1433 & 1446 at the time of Muhammad Shah Saiyad — Sansarchand I by name was the Maharaja of Kangra

6. Baijnath. Two inscriptions of Manyuka & Aluka Temple 804 A.D

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Sons of Siddha & his wife Chhinná of 806 A.D. A
their inscription on Jain image of 1296 Sambat

11. Jwala mukhi a place of pilgrimage for the last
1208 years

یوالے مندر - شوالے وغیرہ اور بھی جگہ جگہ میں ان بھائیوں میں نو دیوی کے پاکار ہیں - اور کئی واڑی ہیں

Ludhiana District

13. Hatur or Arhatpur. Here Mahavira is said to have performed Chár-mausa in the time of Kanak Khetu raja. At that time the place was called Aichata Nagari, see 14th & 15th chapter of Dharmkhata. Genl Cunyham says, Aratpur was certainly Badhaur. Arhatpur is of course is named from Mahávira the Jain tirtankeler or Arhat. Near the place old coins and remains are found

14. Hatur Magbara of Rai Firoz wala, near the village. The people of the place say it was built in the time of Humayun. The heirs of Firoze still reside here

15. Hatur, Masjid of Azmat Khan wali built by Azmatkhan in time of Shah Jahan

16. Hatur, Masjid Nikka Mal wala - It is known to have been built in the time of Humayun

17. Hatur. Idgah, is a very old building but its date is unknown.

18. Hatur, Masjid Barkhurdar Khan wali of Akbar's time

19. Hatur Masjid Rai Jali Khan wali 300 years old.

21. Bhai, two miles east of Sahawa — a place like a mound built by Muhammad Ghauri in 1191 A.D

سنا جاتا ہے کہ وقت کی بہت سی عمارتیں جیسی - جن کے اس قصبہ کے اور جگہوں میں ہیں

Machhiwara

31. Qazi Masjid Meher ali Shah in the time of Sekandar Lodi 923 A.H. = 1517 A.D.

32. Ganj-i-Shahidan - in memory of those who fell in 1555 A.D

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42. Sunet, a road three mile west of Ludhiana on the Ferozepur road. Large numbers of coins found. Here is a small square copper coin containing on one side the Buddhist wheel & on the other the names of Rajas in old Sanskrit letters.

Besides coins impressions of seals in burnt clay & many other antiquities are still found. Impressions of the coins of the Yaudheyas in clay are also found.

Ambala District

Thanesar

4. The Chini wala mosque 973 H. = 1565-66 A.D.

داد مؤلف را زعیب ندا

یاد حق کن نخانه مسجد ۹۷۳

Another small mosque near it

1039 A.H. خود لفت آن مسجد عالی شده است

5. Tomb of Jalaluddin (died 989 H. = 1581 A.D.)

سال تاریخ بنای که سیاں معنی کرد

(۱) بنام خدا و امید شفاعت مصطفی در عهد سکندر شاه سلطان السلاطین ملک بایزید

حشام علی عرعشی خیل شقدار (اجمیر)

(۲) بعهد دولت شاه جهان محمد شاه (تغلق) نبا مسجد کرد بعون و فضل الله

نفیر این ملی کو توال تھانیسر لسال سی وشه و هفتصد و چهارم ۷۰۴ هجرت

(۳) نبا دروازه این طاق محمود بهجرت هشتصد و هشتاد و نه بود

بعهد دولت بهلول سلطان بامر خان اعظم خان خانان

ملک اسحاق یوسف کرد اتمام خدا کشش باد این توفیق و انعام H. 889 = 1484 A.D.

(۴) شد این مسجد نبا از فضل یکچون بعهد دولت شاه همایون

بده تاریخ عهد با چل سال بهمت شاه بردی نیک فعال Shah Bardi in 940 H. = 1533-34 A.D.

These inscriptions are found in nearby built mosques & apparently removed from old ones. They show that the Muhammadans were busy demolishing mosques & adding them thereto in the times to which these inscriptions relate.

The most interesting inscription in Thanesar, however, is the one for a mosque built on the site of a Jain temple. This is as follows

نبا مسجد بعهد شاه اعظم سکندر شاه دین دار معظم

ملک شادی خانی یافت توفیق برای محض الله کرد تحقیق

بدست تاریخ هفتصد تیغ و تسعین مرتب شد ولی بازیب و تزیین

مصلے اندر آن مسجد گذارد دعا ایمان مکمل را یاد دارد

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means that Malik Shadekhan built a mosque in 899 in the reign of Sikandara Lodi 1493-94 A.D.
None of these seven inscriptions are noticed by General Cunningham.
The religion of Islam was the religion of the rulers of Jharesar for several centuries & this accounts for the absence of older Hindu sculpture

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8. Mastgarh at Shahabad 17 miles South by east of Ambala a mosque changed into a Jharokha

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Sadhaura

9. Jusi Masjid built from materials taken from a Hindu temple as some of the stones are sculptured. One inscription گردیده سنه 732 H. = 1331-32 A.D. date of the mosque.
11. Idgah & masjid of Abd-ul-Wahab- 1117 H. = 1724-25 A.D. The entire arches have over them inscriptions in enamel. The one over the central arch gives the date & name of the builder of the mosque, the Emperor Aurangzeb Alamgir. It is as follows

شاه عالمگیر محی الدین محمد اورنگ ظفر — کز وجودش زیب دفتر اورنگ شاهی راست
مسجد عالی بنا فرمود با صدق و صفا — سجده گاه قدسی کارائیش در سر دوستی است
جلوه گر گشته بحسن اوزه عالیجناب — قطب اقطاب زمان کز خاندان مصطفاست
پیر دانش راه سوی تاریخ اتمامش نمود — سجده گاه عالی جائی با صفاست

1080 A.H. = A.D. 1669-70 i.e. six years before G. Dept Notes 1054 H.
12. Qazi Masjid- inscription gives 1055 H. = 1644-45 A.D
13. Two gateways — are dated 1029 H. by Qazi عبدالسلام عبدالمجد and in the reign of Jahangir
14. Tomb of Shah Qamar (سید قمر الدین) father of the builders of the two gateways above — a celebrated Fakir in the time of Akbar. He died in 992 H = 1584 A.D.
15. Bureia — four miles east of Jagadhari — a large stone Muhammadan residence built by Shah Jahan
16. Kapal Mochan 12 miles South of Jagadhri
ruins & remains of temples — small Sanskrit inscriptions given in volume XIV & XXV of Archaeological Survey
17. Fokasa (Bhakasa on map) 9 miles South of Rara Mullana built by Sheikh Ahmad A/ 788 H = 1386 A.D

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Rupar very old place Obelisks ~~[illegible]~~ of great size found used in head building
18. Tomb of Shah Khaled – perhaps the one
mentioned by Farishta as having ~~lived in the first century~~
~~Hijri~~ been governor of Kabul. (about 1st century Hijri)

Patiala State

Sarhind / سرہند = 1172 H. = 1758 A.D. destroyed by Sikhs
d. 1763 A.D. Zain Khan the Afghan governor of
Sirhind was killed by the Sikhs
An inscription found on the east wall of Shahgerdi tomb near
Kamla رحلت کردن شاہزادہ سبحان بنت بہلول شاہ سلطان یازدہم ماہ صفر روز جمعہ
سنہ اربع وتسعمائیہ وبنا این حظیرہ در عہد پجہان کذار شاہ سلطان علی ملک وسلطانہ
i.e. Subhan, daughter of Bahlol Lodi died 11th 9th of Safar
901 H. (= 1496 A.D.) + that this tomb was erected in
the time of Sikandar Lodi the next year 902 H.
(= 1496-97 A.D.). Mir-i-Miran may have been her
husband, by whose name this tomb is known, as Haji
Fort here was built by Firoze Tughlaq
The bridge over the Sarhind Choa is of the time of Akbar
Haji Mohammad Tomb 1014 H (١٠١٤ھ.) = 1605-6 A.D
To the north of Sarhind Fort is another group of tombs
amongst which is that of Shah Zaman. Another tomb
is that of Shaikh Ahmad Mujaddad, Alf Sani, Faruqi
Kabuli, Sahsrandi (See مآثر الامرا Vol I), who lived in the
pp 607-619
reigns of Akbar & Jahangir from 971 to 1034 H, and from
whom the spot derives its supposed sanctity. This group
of tombs is much frequented by Afghans, who have of late
repaired the tomb of Ahmad ----

Rinjaur a very old place, full of antiquities, temple,
inscriptions etc. Temple of Bhim – with indecent sculptures
of Temple of Baijnath. The old name of the place was Bhimnagar
to another old name was Sharánagar — See for
Inscription of 56 Samvat

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Karnal District

1. Rehoa or Rehera. An old Sanskrit inscription of 882-300 in the time of Raja Bhoja. Another inscription of 2nd half of the time of Mahendra Pala in Lahore museum. Mahendra Pal succeeded Bhoja

Karnal Town

9. Dargah Kalandar Saheb 729 H — 132.9 A.D. This tomb (b. 602 H. d. 724 H. age 122 lunar years, son of Sultan الدين) is said the that of Shah Sharf-ud-Din Kerman a rich & a fagir. It was erected by Ghiasud-Din Tughlag or Muhammad his son in memory of Bu-Ali (Tughlaq was 20 years whatever of being this age). The people of Panipat say Bu-Ali is not buried here but at Panipat, where is a large tomb bearing his name — written the tomb is a mosque with fountains. Inscription. Built by Amir Ali Sher Kalandar Bu-Ali Qalandar Panipati
The tomb in Panipat was erected by 1635 and 1636 A.D. Sheikh Muhammad Shah Khilji

10. Tomb of Sayyad Mohammed or Murdh Saheb 786 H. = 899 A.D

14. Buddha Khera — Bu-Ali rode on a wall for 72 miles to pay his respects to الدين اولیا 729 H = 1329 A.D.

15. Gharaunda Serai built 1048 H = 1638 A.D.

16. Tarori near Karnal was not the battle field of Prithwi & Shahabdin Ghauri in 587 H. = 1191 A.D.

Panipat

Inscription in Persian of years 1722 A.D.

22. Khangah of Fakhar-ud-Din Hafiz Jawal, father of Bu-Ali, held in great esteem by Muhammadans, date 643 H. = 1245-6 A.D. in inscription

23. Khangah Makhdum Sheik Jalal Date 904 H = 1500 A.D. He died in 765 H (=1363 A.D) [See Vol VI pt 2] Tomb ~~original~~ built in 715 H = 1315-16 A.D.

24. Khangah Shah Wilayat-Shamsuddin Tapk — was the teacher of Sheikh Jalal

28. Kabul Bagh mosque built by Babar in 934 H = 1527 A.D in memory of his victory on Ibrahim

29. Ganj-i-Shahidan — of those killed in 1526 A.D. & tomb of Ibrahim Lodi who was killed there.

Kaithal an old place in Kurukshetra

Many old Persian inscriptions of 643 H. & later, on tombs & mosques. Razia Begum Killed here in 638 H (= 1240 A.D.)

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Daulatkhan, and whatever may have been left by
him would have been carried off by the Mughal invaders
of Jahangir's serai. دوراني پيس بنتے ہے جو کہ شمال کو بہتی ہے - ولیم فنچ
These two streams the Kali Veri and the Bhauli
Veri are popularly said to have been produced by the stroke
of Arjun's arrow. I presume, however, that they were so-called
because their sources lie in the forest of Bambu (vernd)
which cover the lower range of hills near Hushiarpur
the Kalna from the black and the white Veri
by the antithesis

The coins obtained at Sultanpur range from a very
early date down to the present day. The earliest is a square
copper piece with an elephant on one side and a bar on the
other. Over the elephant is the name Buddha in
Arian characters. I got 13 coins of Sahap Rajubal
who reigned about the beginning of the Christian era
Altogether there were 34 Hindu coins & 51 Muhammadan
Amongst the former were five of Varaha type in silver, two
of Samanta, and six of Madan Pal Deva of Delhi.
Amongst the Muhammadan coins there were 13
specimens of the Ghazni Kings, 25 of the Ghori Kings
beginning with Mahmud bin Sam, 10 of the Afghan
Lodis and Surs & 3 of Shah Jahan. From this detail
it will be seen that the occupation of the site
must have been continuous from the earliest
times

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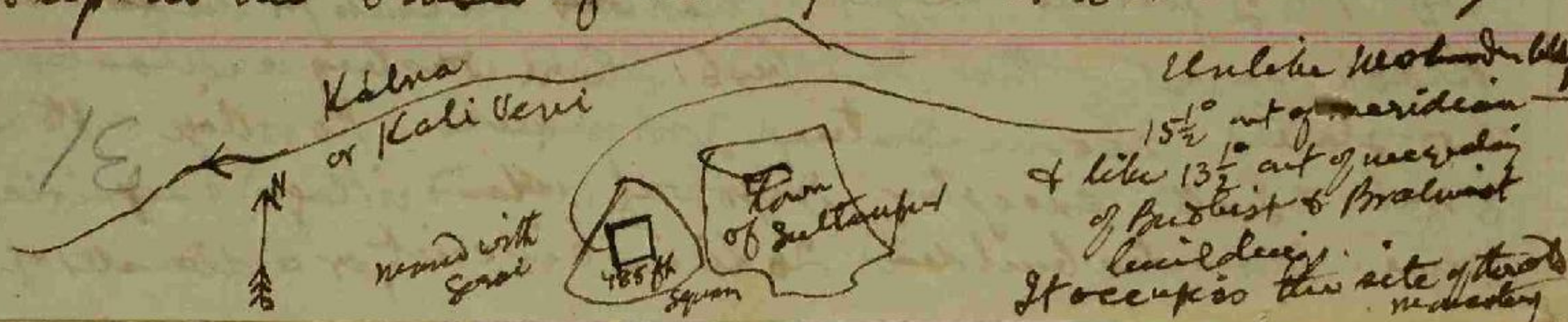
History

The old town of Sultânpur, called Dalla Sultanpur to distinguish it from other places of the same name, is one of the largest towns of the Jalandhar Doab. The people say — and their statement is confirmed by Erskine (Erskine's Commentaries of Babar, Suppl. p. 298) and Erskine's History of India, Vol I, p. 419.) — that it was built by Daulat Khan Lodi; but the great mound on which the Badshahi Serai now stands and the numerous ancient coins found there, prove beyond all doubt that the site must have been occupied at a very early date. The Muhammadan town of Sultânpur was most probably built by Daulat Khan Lodi, when he was governor of Lahore during the reign of Ibrahim Lodi and he must therefore also have been the founder of the fort which is mentioned in the Ain Akbari and which is said to have stood on the high mound that is now occupied by the Badshahi Serai of Jahangir.

Hiuen Thsang gives a detailed description of the monastery which had a ~~tower~~ stupa 200 ft high. The bricks found in the ruins are 11½" × 8" × 2" thick in size.

All the old buildings had disappeared when the fort was built by Daulat Khan Lodi, its ruins must have been added considerably to the height of the mound, which is 30 ft above the roads outside. There were hundreds of stupas containing relics of Buddhas, besides small stupas without number. These monuments were so close together that their shadows mingled. But many of the stupas must have been in ruins, as the pilgrim notes that the "teeth and bones of former saints who had obtained Nirvana were still found." The monastery of Jayasena vana was famous as the place where Kâtyayana had composed the Abhidharma-jnâna-prasthâna.

The earthen stupas seen by Hiuen Tsang were no doubt used up in the bases of the city when it was rebuilt by



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(1883-84)

Sultanpur (Jálandhar) Bl XXI of Archeological Survey
p133-34 - Seealso vol XIV p55

It corresponds in position with the Jamasa-vana monastery of Hiuen Tsang. The people of the place however, say that it was named after Sultan Khan Pathan a brother of Haibat Khan in the time of Pathan Kings. There was a Haibat Khan in the time of Sikandar Lodi, who gave his name to the old town of Patti, to the west of the Beas river nearly opposite to Sultanpur. Since my last visit a short inscription has been found inside the Serai of A.H. 970 (Sabain-wa-tisamiah) which records the building of a mosque by Abdullah, son of Shamsuddin, son of Jamal Qaisari, the humblest of mankind 970 A.H. = 1562 A.D.

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p134 Chintapati - of the pilgrim Hiuen Tsang who notes that the Chinese hostages were kept there by Kanishka during the winter months - a Kshmir image found in town of Chini?

Chandra Deva Varma of Kashmir - was succeeded by his son Sona Varmun whose son was Asata, the heir-apparent in 1070 A.D. Raja Kalasa of Kashmir married Asata's sister

Sastri Samvat 37 corresponds to [16]61 A.D.
& Kkramanka 1718-

From Vol XIV - (1878-79)

Pp55-57 Sultanpur or Jamasa Vana

At the fork of the Old Sutlej & Kaliveni - a swamp - whole of this area covered a layer of 7 to 8 feet of black mud apparently a marshy land or quagmire where grew tall grass 10 to 15 ft high. Gen Cunningham found it so in Nov 1838 & in March 46 when the surface layer was found hard, black mud appeared up 1 to 2 feet in height. That accounts for the name "Black-forest" of the Buddhists. There was big monastery two-storied, accomodating 300 monks. No village upto Lohara 5 miles to South - except Dipsaral (Head village) a significant name. Monastic buildings 20 li in circuit, or a diameter of 1 mile

گگا پیر یا ظاہر پیر کی کہانی

قنوج کے شہار راجہ کنور پال کی دو لڑکیاں تھیں باچل اور کاچل + باچل سے ساوہ میں پیدا ہوئی تھی + دونوں کی شادی ناگر دیس کے راجہ ولیش راج سے ہوئی + عرصہ تک دونوں کے کوئی اولاد نہ ہوئی + قحط کے دن تھے اور راجہ کا باغ سوکھا پڑا تھا کہ گورو گورکھ ناتھ وہاں آئے اور سوکھے باغ میں ڈیرا کیا + انکے قدم پڑتے ہی سوکھا باغ ہرا ہو گیا +

باچل نے گورو گورکھ ناتھ کی ماہ بھر تک بہت خدمت کی + جب وہ چلنے کا وقت آیا تو کاچل اسکے کپڑے پہن کر چلی گئی اور گورو گورکھ ناتھ نے اسکو دو طاز جو کے دیئے جنکے کھانے سے لڑکا پیدا ہوگا + دو برس دن باچل سفید بیلوں کی رتھ میں بیٹھکر گورو گورکھ ناتھ کی خدمت میں گئی + گورو گورکھ ناتھ نے ایک جوگی سے پوچھا - یہ کون عورت آرہی ہے + چیلے نے کہا کہ کل ایک ٹھگنی آئی تھی - رانی باچل آج آرہی ہے +

گورو گورکھ ناتھ نے جوگیوں کو کہا کہ تم اپنی جٹائیں کھولدو اور انکو سانپوں میں بدل دو - اگر یہ بھی ٹھگنی ہوگی تو ڈر کر آگے نہ آئیگی - اور اگر سچی ہی کنواری باچل ہے تو بلا خوف اپنا رستہ ڈھونڈ لیگی + باچل نیز کے ناگوں کو دیکھکر جس سے نکل آئی چھوٹوں کو ہاتھ سے اٹھاتی اور بڑوں کے اوپر سے پھاندتی جہاں گورکھ ناتھ بیٹھے تھے پہنچ گئی + گورکھ ناتھ نے اسکی طرف اپنی پیٹھ کر لی اور ایک کوڑھی کی شکل بنالی + باچل نے پردکشنا کرکے اور کہا کہ بارہ سال تک میں سنیاسیا کی خدمت سیوا کی ہے آپکے چرنوں کی سوگند ہے کہ میں پہلے کوئی درخواست لیکر نہیں آئی + میری بہن میرے کپڑے پہنکر آئی اور دھوکہ دیا + گورو نے اپنی شکل اختیار کرتے اسکی طرف منہ کیا اور چیلے کو کہا مجھے میری جھولی دو - اس مائی کو چیل مارنا چاہئے + مگر جھولی میں کچھ نہیں تھا + تب گورکھ ناتھ کی خدمت میں ٹھگنی + گورو گورکھ ناتھ نے ایک جوگی سے پوچھا - یہ کون عورت آرہی ہے + چیلے نے کہا کہ کل ایک ٹھگنی آئی تھی - رانی باچل آج آرہی ہے +

گورو گورکھ ناتھ نے جوگیوں کو کہا کہ تم اپنی جٹائیں کھولدو اور انکو سانپوں میں بدل دو - اگر یہ بھی ٹھگنی ہوگی تو ڈر کر آگے نہ آئیگی - اور اگر سچی ہی کنواری باچل ہے تو بلا خوف اپنا رستہ ڈھونڈ لیگی + باچل نیز کے ناگوں کو دیکھکر جس سے نکل آئی چھوٹوں کو ہاتھ سے اٹھاتی اور بڑوں کے اوپر سے پھاندتی جہاں گورکھ ناتھ بیٹھے تھے پہنچ گئی + گورکھ ناتھ نے اسکی طرف اپنی پیٹھ کر لی اور ایک کوڑھی کی شکل بنالی + باچل نے پردکشنا کرکے اور کہا کہ بارہ سال تک میں سنیاسیا کی خدمت سیوا کی ہے آپکے چرنوں کی سوگند ہے کہ میں پہلے کوئی درخواست لیکر نہیں آئی + میری بہن میرے کپڑے پہنکر آئی اور دھوکہ دیا + گورو نے اپنی شکل اختیار کرتے اسکی طرف منہ کیا اور چیلے کو کہا مجھے میری جھولی دو - اس مائی کو چیل مارنا چاہئے + مگر جھولی میں کچھ نہیں تھا + تب گورکھ ناتھ لیٹ گیا - باچل سوگیا + گورکھ ناتھ میں گیا اور ناگوں نے راجہ واسوکی سے ملا + واسوکی نے پوچھا کہ کچلی بن کیوں چھوڑا - گورکھ نے کہا کہ ناگ دیس کی رانی شیلونتی کا بچہ مرا + تب واسوکی نے گوگل گوند کا ایک ٹکڑا دیا اور گورو نے جاگکر وہ گوگل رانی باچل کو دیدیا + رانی باچل نے پوچھا کہ گوگل سے لڑکا ملیگا + گورکھ نے کہا کہ جو سادھ جو کچھ دیتا ہے وہ پھل نہیں جاتا + باچل نے کہا کہ میری بہن کو تو بڑا پھل ملا + گورکھ نے جواب میں کہا جو اولاد تمہاری بہن کے ہوگی وہ تمہارے بیٹے کا نوکر ہوگا +

تب باچل نے گوگل گود کرلی اور اسکو گرہ کی - جب تین مہینے گذرے اور حمل میں بچہ اندر ہلنے لگا + اسکی بہن نے یہ خبر سنی - کچھ سنکھیا لیکر آئی اور دہی میں ملاکر باچل کو پینے کو دیا کہ اسکے پینے سے اسکو ٹھنڈک پڑیگی + باچل نے وہ پی لیا - مگر گوگا بچے نے اسکی کرتوت اور اسکو خواب میں بتادیا کہ اسکی بہن نے اس سے دھوکہ کیا اور شورہ دیا کہ وہ تیرے پی جائے + پس باچل اپنی سفید بیلوں والی رتھ میں بیٹھکر میکہ کو روانہ ہوئی + مگر کاچل نے چاہا کہ بیلوں کو سانپ سونگھا دے - اسنے اپنے بھائی بیلو پیر یا کالا ناگ کو کہا کہ سفر میں اسکی بہن کے بیلوں کو ڈسے + جب بیل شام کو چر رہے تھے تب سانپ نے زمین سے نکل کر انہیں ڈسا + باچل بیٹھکر اپنی قسمت کو رونے لگی کہ اب میں نہ باپ کے گھر پہنچ سکتی ہوں اور نہ ناگر دیس کو واپس جا سکتی ہوں جہاں سوہ اس سانپ کے زہریلے اثر کو دور کرتی + گوگا نے اندر سے کہا کہ ماں تم رو و مت - میں سوہ ہوں + تب باچل نے بیل کا میرا لیکر دھاگے سے باندھا اور بیل اٹھ بیٹھا اور چرنے لگا + باچل کا دل خوشی سے اچھل پڑا کہ ایسا میرا لڑکا ہوگا اور اسکے مشورہ سے اپنے گھر واپس آئی + جب پورے آٹھ مہینے گذرے اور بھادوں بدی کی نومی آئی تب باچل کو درد زہ ہوا اور لڑکا پیدا ہوا + برہمن کو بلاکر حساب سے اسکا نام گوگا رکھا گیا

جب کاچل کو خبر لڑکے پیدا ہونے کی ملی - تو وہ بہت تلملائی کہ گوگا اسکے لڑکے کو تاج و تخت سے محروم رکھیگا - مگر تقدیر رک نہیں سکتی

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تب صندل کی لکڑی کا پتلا ہوا جو سونے سے مرصع تھا تیار کیا گیا اور ریشم کی رسیوں سے لڑکا باندھ جا
والد باگڑ دیس سے لایا گیا۔ اور تمام لوگ اسکی خوبصورتی دیکھنے کو اکٹھے ہو گئے + کاجل اپنی چاہتوں
پر زہر لگا کر اپنے بھانجے گوگا کو دودھ پلانے آئی۔ مگر بچے نے اسکا مکر دیکھ کر ایسے زور سے تھن کو چوسا کہ
خون بہ نکلا اور وہ سوداگر لوگ کو پیارا ہو گئی +

جب گوگا بڑا ہوا اسکے دو سیتی بھائی ارجن و سرجن کاجل کے بیٹے۔ انہوں نے راج میں اپنا حصہ
مانگا اور دعوی کے راجہ کی مدد سے اسپر حملہ کر دیا + گوگا نے انکو بھانجے دی اور انکے سر کاٹ کر باگڑ دیس بھیجا
اور وہاں اپنی ماں کے سامنے رکھ دئے + کاجل بہت ناراض ہوئی اور غصے میں کہا کہ جادو تم بھی وہیں جہاں
تم نے میری بہن کے بچوں کو بھیجا ہے + گوگا نے ماں سے جلد یا اور اپنا منہ زمین پر رکھ کر دھوتی ماتا سے تیرا رکھنا کی
کہ وہ اسکو اپنے میں سمالے + مگر دیوی نے ایسا کرنے سے انکار کیا اور کہا کہ وہ دھوتی دیکھ والے ہنس کھیلتی
جب تک کہ وہ مسلمان نہ ہو جائے + تب گوگا مکہ گیا اور وہاں حاجی کافر پیر بنگیا + اپنے دیس کو واپس آتے ہوئے
دھوتی اسکے واسطے کھلی اور وہ اپنی مشکی گھوڑی جوادیا پر سوار ہوا اسمیں سما گیا + اسکے بعد وہ
ہر رات اپنی بیوی سریال (سیلان دی) یا شیل دیتی کے پاس آتا۔ اور وہ حسب معمول کپڑا اور زیور
پہن کر اسکی آمد کی منتظر رہتی جس سے جاچل اور ال بہت ناخوش ہوتی +

گوگا کے انجام کا بیان مسلمانوں کا ہے جس سے سکا لقب ظاہر پیر ہوا۔ کیونکہ وہ موت کے بعد بھی
اپنی بیوی کو ظاہر ہو کر ملتا رہا + مگر ہندوؤں کے بیان کے مطابق وہ لڑائی میں مارا گیا جبکہ وہ مچھو دغرنوی
کے آخری حملہ کے موقعہ پر مسلمانوں سے لڑ رہا تھا + جو کوئی اسطرح ناگہ موت مرتا ہے۔ لوگ اسکو پیر یا جن سمجھکر
پوجتے ہیں + اسیطرح جاچل کا بیٹا گوگا پیر بن گیا ہندوؤں میں + اور نام میں تھوڑی سی تبدیلی سے مسلمانوں
میں گوگا پیر مشہور ہوا + اسکے دوبارہ ظاہر ہونے میں ہندوؤں کو بھی ایکا اعتقاد ہے۔ مگر اس اعتقاد نے اور ہی
شکل اختیار کی ہے + ہر رات اپنی بیوی کے سامنے ظاہر ہونے کی بجائے ہندوؤں کا بیان ہے کہ وہ راجپوتانہ کے
دارالسلطنت منڈور میں پہاڑ میں سے اپنی گھوڑی جادیا پر سوار ہو کر اچین بیت نکل آتا
جیسا کہ راجپوتانہ کے دارالسلطنت منڈور میں ایک بہت بڑی پتھر کی مورتی میں دکھایا ہے

گوگا کی تعریف میں چھوٹے چھوٹے گیت بہت ہیں جو اکثر عورتیں تمام شمال ہند میں گاتی ہیں
گوگا جنم دن پر + یہ گیت اکثر عورتوں کے بچے ہی ہوتے ہیں + ظاہر پیر کے نام سے اسکے مندروں میں بکھنڈ
کھین اور اجیوت ذات کی عورتیں تمام ماگھ دیس میں اور شراوا سے لیکر اچین تک اور بھادوں بیت سے
لیکر نومی کے کنیا تک تمام ملک آکر پوجا کرتی ہیں + ظاہر پیر کے گیت:—

(۱) بھر بھادوں کی رین اندھیری نوچی کی رات — ڈالونگی میں چندن چوکی پوجونگی دو بات
بالوں گی میں جھرک دوالا ظاہر ہوا اجالا — دھن دھن ہے ماتا بالم جن یہہ پتر جایا
دھن دھن ہے سریال ماتا جن یہہ ویر جایا — رتھا کی نگری میں کون سنیسے — کون جاگے ہے
بھاگ پیسن ہماری جنم کی دکھیاری — اور جاگے بوڑھ بوڑھیلی — بالک کی مہتاری +

(۲) گیت ظاہر پیر کو — جو رکی ہاں گاتی ہے — جب وہ لڑائی پر جاتا ہے

۱۔ نہائے تو دھوئے ظاہر کپڑا آؤ پیرے — تگے سے کنواری کنیا آئی ری — شمشیر لڑیگا
تیرا تو کنواری کنیا بیاہ کر لاؤں — جو میرا ظاہر جیتا آوے ری — شمشیر لڑیگا
۲۔ نہائے تو دھوئے ظاہر کپڑا آؤ پیرے — آگے سے اندھی اندھا آوے ری — do.
تو ئے تو اندھی اندھا نیتر دونگی — جو میرا ظاہر جیت آوے ری — do.

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۳- بنائے تو دھوئے نا پکڑا آوے پیر ۔ آگے باجھ کھوتا آوے ۔ شمیر بڑگا

توئے تو باجھ کھوتا پیر دونگی جو میرا نام جپت آوے الفاً

I enclose this account of Gugga with an extract from Sir Henry Elliot's notice of the famous Saint:—

"He is called by the Marhattas Zaibi Pir and is with them a favourite Saint. The local tradition respecting him is that he was the son of Chauhan Rajput called Vachâ, according to some; according to others Jewer, whose wife Bâchal, a Jeat, produced him, after being long barren, at the kind intercession of Gorakhnath. There is a clan of Musalman Chauhans even now resident in the neighbourhood of his tomb (See Chahil); the Gogâwats of the desert are named from him, and the gogadee-ka-thal is called after his name. His territory extended from Hânsi to the Garra (Ghara), and his capital was Mehera on that river. In a quarrel about a land he killed his two brothers, on which account he drew down upon himself the anger of his mother. To escape her imprecations he fled to the jungles, and there wished that the earth might open and swallow him up, but a voice from heaven declared that he could not have the satisfaction of being buried alive bodily and all, unless he uttered the Kalma and became a Musalman. He appears to have had no difficulty in doing this, upon which the earth opened before him, & he leaped into its bosom.

"His claims to Sanctity are not very destinct. He is said to have been a contemporary of Prithi Raja, and to have fought with desperate valour against the Mohamedans; but there is more reason to suppose, that he must have contended with the earlier Ghaznivide monarchs, for several favourite ballads relate how he fell with his forty five sons & sixty nephews, opposing the great Mahmud on the banks of the Garra. The above is an abridged account of the tradition with the omission of all the detailed particulars, some of which are interesting (Elliot's Glossary, in voce "Goga Pir" 1/16

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Vol II of Archaeological Survey Report

Ethnology.

The population of the Punjab proper may be divided into three distinct classes according to their presumed extraction. These are:—

1. Early Iranians or Aborigines
2. Aryas or Brahmanical Hindus
and 3. Later Iranians or Indo-Scythians.

The early Iranians include all those races of undeniable antiquity who do not belong to any one of the three classes of Aryas. Such are the Jakkas, the Megh, the Dumb and the Sati, the Sadan, and perhaps also the Dāmaras of Kashmirian history

I call them Iranians rather than Moghuls because the route from Irān to the Punjab is not only much shorter but also much more easy than that from Mongolia.

The Aryas include all the tribes of pure Kshatriya descent, such as the Suraj-Bansis and Som-Bansis of the hills the Janjūhas of the Sāt Doabs of the Central & Eastern Doabs. This class also includes all the Khatris or grain-sellers, and all the Pogras of mixed extraction, as their Aryan descent though not pure, is generally acknowledged. The classification of the Awans is doubtful, but as they would appear to be the 3rd Tribe of the Emperor Babar, who were derived from the same ancestor as the Janjūhas and as their name may perhaps be traced in that of Awanda the ancient Province of Jaxila, I think that the probabilities are in favor of their Aryan descent.

The later Iranians include the Gakars, the Kāthis and the Bālas of the first immigration which took place either before or during the reign

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of Darius Hystaspes);

II, the Jats and Meds (Sus and Abars) of the second immigration (towards the end of the second century before Christ), and

III the Gujars (Tocharé) of the third immigration about the middle of the following century. I am aware that the Jats, Meds and Gujars are generally considered to belong to the earliest inhabitants of the Punjab; but as I have failed to find any trace of their names in the historians of Alexander I conclude that their entrance into the Punjab is of later date than the period of the Macedonian invasion. Prof. Lassen's identification of Jats and Meds with Jārttikas and Madras of the Mahabhārat is not tenable also for the above reason & others.

Their relative Numbers will serve as a guide to our estimation of the relative importance of the different ancient races with whom I propose to identify them.

	H	M.		
Early Iranian				
Takkas			.01	Hindus
Megs			.01	"
Dumbo, Sakis &c			.01	"
			.03	
Aryas				
Hill Rajputs	.12			
Khatris	.01			
Dogras	.04			
	.17			
Bhatis		.05		
Jangjuas		.03		
Awans		.02		
Indo-Scythians				
I Gakkars		.05		
Khatris		.05		
Bālos				

Hindus all : 65
Muhammadans .65
1.00

Hiuen Tsang was in 187 A.D

Indo Scythians	.10
II Jats & Hindu Kings .10, M .30	
III Gujars " .05, M .15	
	.60
Aryas	.27
Early Iranians	.03
Total	1.00

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I. Takkas

Banu-Tak

The name is to be traced in Takka-sila, Tauker (½) peopled Sindh-Sagar Doab; were driven out by Gakars in the time of Darius Hystaspes, so that there were no takkas in takka-sila and by the first century of the Christian era, the district had come to be known as Ananda or Anandra or Anandkari.

In A.D. 900 we find the district of Takka-desa forming part of the kingdom of Gurjarra or Gujarat in the Chaj Doab, when Raja Lachhi Varma of Kashmir who reigned from A.D. 883 to 901, annexed it to his own dominions. At that time Takka-desa must have been situated to the north of or north-east of Gujarat towards Kashmir. Now this is the very position in which we find the Takkas of the present day namely in the hilly country on both banks of the Chenab within the Jammu territory. But it seems probable that Takka-desa must at one time have comprised a considerable portion of the plains, as the annals of Jesalmer record that the Jadavas dispossessed the Tako before the foundation of Salivahanpur, which is generally identified with Syalkot.

یہاں سے کوئی ۱۲ کوس پر ایک بڑا شہر ہے جس کو ساکل کہتے ہیں

Upto this point, I have dealt only with the Takkas or Takkas of the Northern Punjab, such as the Takks or Taxis of Sindh are mentioned by several writers as one of the three aboriginal races of the province, it would seem that on their first ejection from Taxila some portion of the tribe must have made their way towards the South (Bom. As. Journal 1844 p. 186 also Elliot II-123). Nothing further is recorded of the Taks of Sindh; but as towards the end of the 12th century, we find a Tak chief in possession of the strong fortress of Aror, we may conclude that

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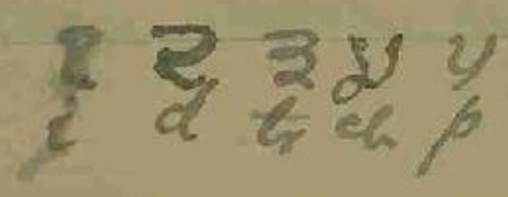
the tribe had extended itself towards the east some time

before the Muhammadans appear in India proper.
According to Chand, this chief named Chāla Pāl with the
title of Rāwat, played a conspicuous part in the wars
of Prithiraj, and was grounded at Kanoj. Just two
centuries later, one Sārang Pāl became the first
Muhammadan king of Gujarāt, under the title of Sultān
Zafar I.

Takri Script. The former importance of this race
is perhaps best shown by the fact that the old Nāgari
character, which is still in use throughout the whole
country from Bamiyan to the bank of the Jumna is
named Tākari, most probably because this particular
form was first brought into use, either by them or by the
race who succeeded them in Kanāra. I have found this character
in common use amongst the grain
dealers to the west of the Indus and to the east of the Sattaj,
as well as amongst the Brāhmans of Kashmir and Kanga
It is used in the inscriptions as well as upon the coins
of Kashmir and Kanga; it is seen on the Jati monu-
ments of Mandi, and in the inscriptions of Nirpur;
and lastly the only copy of the Raja Tarangini of
Kashmir was preserved in this character. I have obtained
copies of the alphabet from twenty six different places
between the Yusufzai country and Simla. In several
of these places the Takari is also called Munde or
Munde, which means simply short, that is a cursive
form of writing. The chief peculiarity of this alphabet
is, that the vowels are never attached to the consonants
but are always written separately with of course the
single exception of the short a, which is inherent. It
is remarkable also that in this alphabet the initial
letters of the cardinal numbers have almost exactly
the same forms as the nine Sanskrit figures as present
in use.



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According to Col. Tod, the Jât tribe were descended from Jaleshaka, the founder of Nâgavansis, or serpent race, who, according to the Hindu belief, had the power of assuming the human form at pleasure. It seems probable that the Nâgas who throughout the Vedas appear as the enemies of the primitive Aryas, were really a race of dragon worshippers, akin to the Scythian Zohâk. That the Jakkas or Jakshakas were also dragon worshippers we have a curious proof in the fact that the king of Jaxàla kept two large serpents at so late a period as the time of Alexander. We know also that the famous spring at Hasan Abdâl was called the fount of Elâpatra, the dragon brother of Jakshaka. Admitting therefore that these Opholatrous Takkas were actually the same as the Jakshakas of the Hindus, we may extract a meaning from the heretofore story of the death Parikshita by the bite of the serpent Takshaka. Parikshita was the grandson of the Arjan Pândava and is said to have succeeded Yudhishthira on the throne of Indraprastha, or ancient Delhi. His death by the bite of Takshaka may, therefore be interpreted as showing a conflict between the Pandavas of ancient Delhi and the Takkas of the Panjab, in which the latter were victorious. The event may be dated about 1200 B.C.

According to the Mahabharat and the Puranas

تکشک + کمبوج - کیتو - کاسی - کاشی - کاشیپ - ناگ - سیس

All these are the names of one & the same race. Any of these names is used to designate the race.

It is my belief that the valley of Kashmir was originally peopled by the Opholatrous. In the Raj-tarangini the whole country is said to be under the protection of Nila, the king of the Serpents, whose dwelling was in the Vitasta or Hydaspes, and so deeply rooted in the

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hearts of the people was this serpent worship that even to this day every spring and river-source in the valley is dedicated to some particular Nāga. The serpent worship was abolished by the Buddhist king Kaniśka about the beginning of the Christian era, but shortly after his death the Nāga sacrifices, processions and other ceremonies were all restored by Jonarāja III according to the ritual of the Nila-mat Purāṇa. At a late date, in the beginning of the 7th century, a certain Nāga named Durlabha established the Karkota dynasty, which ruled Kashmir with great splendour for nearly two centuries and a half.

It now remains to notice the social position of the Takkas who are found in the hill states of Jammu, Rāmnagar and Kashtwar. I have called them Turanians because they certainly are not Aryas. The Takkas are inferior to Rajputs and equal to Jats. They do not belong to the late Turanians or Indo-Scythians either, as the name of Takka-śila is much older than Alexander.

2. MEGS &c.

Connected with the Takkas by a similar inferiority of social position is the tribe of Megs &c., who form a large part of the population of Rajāsi, Jammu and Akhnur, among whom settled on the left bank of the Tohi at Tohi the two ancestor brothers of Raja Gulab Singh after the defeat of Bhatiraj. Mr Gardner calls them "a poor race of low caste", but more numerous than the Takkas. In another place he ranges them amongst the lowest class of outcasts. Probably their name in the Greek writers appears as Mekei, and at the time of Alexander they used to inhabit on the banks of the Sutlaj. Makhowāl, now the town of Makh a Magh tribe. Originally they colonised 17 villages in the west of Bhatinda. Hence they were driven forth, and after sundry migrations, are now settled in the district of Patiala

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Shahabad, Thanesar, Ambala, Mustafa, Sadhaura and Muzaffarnagar. Jumna encountered Sanskrit on the banks of the Jumna and Ganges. The Megh of the Chenab have a tradition that they were driven from the plains by the early Muhammadans a statement which we may refer either to the first Ghaznavi, or to the final occupation of Lahore by his immediate successors.

3. Other Tribes

The Dends of Sati occupy the hills on the West bank of the Jhelum above Gakhars: and the Sadan tribe holds the district of Kamaoh on the east of the Jhelum. They were long ago converted to Islam

II. Aryas.

Yayati (the founder of the Chandravansa)

Anu	Yadu	Puru	Turvasu	Druhya
	Kattivanda Vrishnis		Gandharas Iranians	Gandharas Pashtuns
	(Andhakas) Yadubhatis	Kauravas (Duryodhan)	Pandus (Arjun)	Jarasandha (Magadh)
Vrishadarbha (Shahi-Sohan)	Sivis (Sivaid Kings)	Kaikeya (Ket. Bhartha	Madra (Ke. Rani of Jhelum)	
	Chandra (Pururavas)	Ayu Southern Bihar	Bauya Bhojas	Kalinga (Utkala)

Chandra of Chandravansa of Pandavas of Patwaris

This upto the battle of Mahabharat — say BC 1426

The Surya Vansis occupied Ayodhya, Mithila and Vaisali. Yadavas were expelled from the lower Indus to the Punjab

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III Later Iranians

Gakars - transplanted by Afrasiyab from Kajar under a leader named Kid or Kaid

In A.D. 1008 joined the great array of Hindu chiefs against Mahmud of Ghazni

The conclusion which I have come to regarding the Gakars is that they were a colony of Abars from Hyrkania who were first settled at Khiva on the Jhelum either by Darius Hystaspes for the purpose of holding that Indian Satrapy or even at some earlier period by one of the Scythe-Parthian Kings whose whole dynasty is represented in tradition by the long lived Afrasiyab of Turan. The Indianised name of Abhisara, which means "straight" would appear to be either a translation of the original name of the colonists, Abārisāra or abāri sāda, or a slight alteration of it to obtain a similar meaning in Sanskrit (Cf. Jurkshar = Jat)

Kāthis and Bālos.

The Kāthi are found chiefly along the banks of the Ravi from Gurgera to Talamba, where they form the bulk of the population and along the banks of the Jhelum below Jhang. They are also found in some number in the district of Kāthiāwār, in the peninsula of Gujarāt to which they have given their own name. Like the Gakars they are a tall handsome race, of warlike & predatory habits, who do not intermarry with any other tribe. They are certainly not Aryans or Rajputs, but Tod even says that they are of the Abir caste, but adds that according to some, they are of Arab origin. I believe Kathis were a branch of the same race as the ancient Gakars of Abhisara. The Kathi themselves claim descent from the Balas, who, if we may believe their proud boast of 'Kathā Multan Ko Rāo' must have held possession of Multan & Sindh. Col Tod

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calls them 'Lords of Aśir', which could be the capital of Upper Sindh in the beginning of the 8th century. We learn also from the native histories of the province that the last two Kings who reigned from A.D. 642 to 711 were Brahmans. The Bâlas must therefore have been prior to these Brahmans. Now, the Chinese pilgrim Hwen Thsang, who visited Sindh in A.D. 641 states that the King was a Sudra. If he had been a Bâla this statement would agree exactly with Abul Fazl's estimate of the Social position of the race as equal to Ahirs. I think, therefore, that we may conclude with some certainty that the dynasty of Rais which ruled Sindh for 137 years or from A.D. 505 to 642 was Kshatriya and that in all probability it was Bâla. At this very period also as we learn from Hwen Thsang the capital of Gurjjara was named Bâlamér (Bârmer, in the desert) from which I infer that the Gurjars, who had given their name to the district many centuries previously, had been expelled by the Bâlas, who then gave their name to the town. This may have taken place simultaneously with their presumed accession to the throne of Alor, in A.D. 526, which is quite compatible with the subsequent settlement of the Kâthis in the peninsula of Gujarat in the eighth century, as we may conclude that on their expulsion from Alor by the Brahman Chach in A.D. 642, both Bâlas & Kathis would have retired towards the South-east. — It seems probable that the Bâlas may be the same Tribe as the Malli or Malii of Alexanders historians, as the interchange of the letters l & r, which is of frequent occurrence in most languages was very common in the Macedonian dialect &c.

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A

The earliest mention or possession of the Kathoei is contained in the historiaens of Alexander. The people of Sangla alone are named Kathaei, those of the two neighbouring cities being called free Indians, but they must have paid at least a nominal allegiance to Sophites & Blaga and that they were also of the same race as his subjects.

The Kathae were remarked by the Greeks as being tall, handsome in person. According to Curtius and Diodorus, Sophites far exceeded all his subjects in beauty and was upwards of six English feet. Both of these traits are also assigned to the Kâlhi by modern writers. Thus in Burnes' Travels to Bokhara, & J. D. Cunningham's History of the Sikhs, and in the Ain-Akbari they are described as tall, comely, handsome. Their good looks were also noticed nearly 300 years ago by Abul Fazal, who remarks that "many of them are exceedingly beautiful"

One of the peculiar customs of the Kathaei was, that the youngmen & the maidens had the privilege of choosing their wives and husbands. With a custom of this kind the bride must have been grown up women of at least seventeen or eighteen years, who were able to judge for themselves. Now the same custom is still preserved amongst the Kâlhi; whose females do not marry until they are 18 and even 20 years of age.

Strabo says that in the territory of Pharmacy Sopeithes there is a mountain of fossil salt sufficient for the whole of India". Bairâri close to Ahmedabad opposite Bhera was the capital of Raja Jobnâth or Chobnâth which has been translated into Sopeithes Sect was the most frequented passage of the Hakra from the earliest times, where the two salt-roads to Sabora & Multan diverge & which was the capital of the lord of the Salt hills.

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With Bhera, as a capital, the territory of the Sopeithes would certainly have extended eastward as far as the Akesines or Chenab, where it would have joined the district of the "free Indians and Kathaeans" of whose tribes cities Sangala was the chief. As the position of this famous city will be discussed in another place, it will be sufficient here to state that the itinerary of the Chinese pilgrim Hiuen Tsang shows most decisively that the Sākala of the Hindus was situated between the Chenâb & the Ravi. Here then was the ancient Country of Kathaei which, following Strabo, extended eastward beyond the Hydraotis or Ravi, and which therefore corresponds very nearly with the district occupied by the Kathi of the present day. To the east it was bounded by the Hyphasis or Beas River, and to the South by the territories of the Malli.

Sobii

Nearly the whole of the Central & Southern Punjab in the time of Alexander, was held by three cognate tribes of the Iranian descent namely, the Sobii or Sabyæ of the Sophites in the west; the Kathaei or free Indians of Sangala in the east; and the Malli or people of Multan in the South. The Sobii occupied the banks of the Hydaspes, which at that time took place 50 miles above Uch in the immediate vicinity of Bazāra Fort which is 25 miles to the west of Chiniyot. Sophites is the Greek form of Chob-pati, the "Lord of the Club" or King of the Club-men. This was the actual title of the Chief of Bhera as handed down by; for the old ruined city of Bhadrari or Bhadrare is said to have been the capital of Raja Chob-nath, a name of exactly the same meaning as Chob-pati.

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Nearly the whole of the Punjab proper was in the time of Alexander, in the possession of three Iranian nomad tribes, Gakkars, Cholis, Kathis and Bâlas (the upper part of the Chaj Doâb was peopled by Paurâvas, Aryan Kshatriyas). But shortly after his death they must have lost their independence, as we find that Seleukos made peace with Chandra Gupta the founder of the Maurya dynasty of Pâtaliputra, whose kingdom is said to have extended to the Indus. We know also that his grandson Asoka was in possession of Taxila and that either he or another Maurya King whom the Greeks call Sophagasenas made a treaty with Antiochus the Great on the banks of the Indus.

Again after the fall of the Maurya dynasty, in B.C. 178 we find Brihadratha King of Pâtaliputra offering 100 dinars for the head of every Buddhist Śramana in Śâkala, while his son Agathokles encountered the Saurâshtra or Greeks on the Indus. But the Greeks soon prevailed, and under Menander, about 150 B.C. their conquests were extended to the Ganges. Such a greater of century later, the Greeks gave way to the Indian Scythian Sai or Sakas who in their turn about 57 B.C. succumbed to the Scythian Yuechi or Tochari, whose power as a dominant race is said to have lasted till about the middle of the third century of the Christian era.

Menander's Capital

At the time of Hwen Tsang's visit in A.D. 631, the old city of Śâkal had been deserted for many centuries and the new city which he calls Tse-kia, was then the capital of a large Kingdom, which extended from the Indus to the Beas, and from the foot of the hills to the junction of the five rivers. Hwen Tsang writes the name of the new town Tse-kia, with a peculiar character tse, which is found only in two other names, in both

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of which it is followed by the same character kia. The
names are To-na-kie-tse Kia and ~~Ka~~ Ka-tse-kia
which M. Julien consistently makes Thanak-cheka
and Pa-cheka while that of the next Sangla
he renders by Cheka. Genl Cunningham prefers
to it as Kata or Taka and then shows the first
Kata as being connected with Kathae as the
Takas had been displaced long before the time
of Alexander (This conjecture is however unnecessary
as Cheka "To is quite the right name)

From the time of Hiuen Thsang's visit A.D. to
the beginning of the 10th Century, it is probable
that this Panjab Kingdom of new Sangla retained
its independent power; but the coins of the Syalpats
and Samanta, the early Brahman princes of Kabul
are found so numerously all over the Panjab that
we are forced to concede to them at least the
paramount sovereignty of the whole country. Towards
the end of the tenth century their successors were
gradually driven to the eastward by the Muhammadans
and after making a standard at Peshawar and
Obind they were at last driven across the Indus
by Sabektigin when Jayapal established his new
capital at Bhira on the Jhelum and afterwards at
Lahor. The Brahman dynasty became extinct in
A.D. 1026 and the Panjab was finally annexed to the
Muhammadan empire of Ghazna.

The Bhati-Wedge in Sandal-bar

The Bhatis* are acknowledged Rajputs of the
Yadava-bansa. According to the generally accepted
tradition of the race, their Yadava ancestors
occupied Ganjo Gajni, or Gajnipur, which is
said to have been fortified by Raja Gaj or Gajpat,

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who reigned fourteen generations before Sálivāhan, i.e. about 300 B.C. The actual foundation of the city is placed another 12 generations before Raja Gaj, i.e. somewhere about 600 B.C. The Rawalpindi Cantonement now occupies the site of this city which would appear to have been of considerable size, as ancient coins and broken bricks are still found over an extent of two square miles. Greek silver coins of Apollodotus, Hippostratus, Azes and Azelises, now in my possession, have been dug up near the Sadar bázár, and several figures, together with an inscribed tablet and a steatite box, were found to the east of the jail. Near this spot there was formerly a tope, which is mentioned by General Court, but the stones were removed some years ago to build the jail and nothing now remains of the monument save its name, which is preserved in the neighbouring village of Topi. Here the Bhátis reigned for several generations prior to the invasion of the Indo-Scythians. During the same period, their Yádava brethren the Awans and Janjúhas most probably held the neighbouring district of Jandli & Pindigheb. Who Mophis, King of Jandla and the munificent host of Alexander, was can not be traced. But another name has been preserved in these chronicles; On the invasion of India by Jamid Shah of Khorasán Raja Rijh marched to oppose him as far as Haryo (= Haro the old name of Hasan Abdál), this being the one great strategical position on the high road between Rawalpindi & the Indus, where an invading army could be successfully opposed

On the settlement of the Indo-Scythians in the Sindh Sagar Doab towards the end of the second century before Christ, I conclude that the Yadavas must certainly have been expelled from Gujjipur and most probably from all their possessions to the west of the Jhelum.

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His conclusion is in perfect accord with the traditions of the people themselves, both in the Punjab and in Jaudeya. According to these traditions the father of Śālivāhana lost his life in battle against the invaders, which the young prince established a new capital at Śālivāhana-pura, which is generally identified with Syalkot to the east of the Chenab. Afterwards he defeated the Indo-Scythians in a great decisive battle near Kothar, within 60 miles of Multan. So great was the fame of this victory that the conqueror assumed the title of Śātāri or 'foe of the Śakas' and received from his subject the auspicious title of Śri. At the same time, to commemorate the event he established the Śaka era from the date of the battle an epoch which is still in general use throughout India (78 A.D.). But in spite of fame of this great victory, it seems clear to me from the position of the battle field that the Indo-Scythians were simply checked in their career of conquest and that none of the old Jādava territory to the west of the Jhelum was recovered by Śālivāhana. In proof of this I can adduce the fact that Rāsālu, the son of Śālivāhana and the great hero of all Panjab tradition, is said to have been Raja of Syalkot. To the curious story of Rāsālu's fabulous exploits will be considered separately, I need only mention here, that although the Jādava dominion in the Panjab may have been extended during his life-time, it is certain that it diminished soon disappeared altogether after his death.

According to the Panjab traditions, Rāsālu left no children, and was succeeded in Syalkot itself by his great enemy Raja Hodi, who, as he is specially stated not to have been a Hindu, must certainly have been an Indo-Scythian. The connection between Raja

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Hadi of Syâlkot and Raja Hadi of the Rasâlu
legends is proved by the fact that the Syal tribe
are said the descendants of the latter. In the
Jesalmer annals it is related that, shortly after
the death of Lakhsaban, the Turks began to increase
and that his numerous sons & grandsons dispersed
and founded places in their own names, such as Bijnot
Kadarkot Sirsa etc where they made themselves
independent. As all the places that are named
in two different copies of the annals in my possession
are to the east of the Sutlaj, I conclude that the Yadon
kingdom of Sydhot must have been broken up
by Raja Hadi and that the mass of the people was
driven to eastern borders of the Punjab & Rajputana
There they have since maintained themselves poor
but safe in the secluded wilds of the Indian desert
or Jangal-des. The head of the Hindu portion of the
tribe is the Bhâti Raja of Jesalmer but the Musal-
mans, who perhaps outnumber their Hindu
brethren, are the subjects of the border states of Bikaner
and Bahâwalpur, and of the Lahore & Multan divisions
of the Punjab Government. To the west they are
bounded the Chenab their head quarters being
Fazilka Bhatian. To the south they are found in consider-
able numbers in North Sindh and also in Jodhpur
where they again meet with their brethren the
Hindu Bhâtis

پنڈی بھٹیاں - ملہلپور بھٹیاں - ساندل بار والے جٹی ایک ہی شاخ سے نظر آتے ہیں - جو پچھلے پندرھویں
صدی عیسوی میں دیپال پور کی طرف سے بار میں آ کر بس گئے - پورانے کاہلی وغیرہ لوگوں کو نکال کر + یہ لوگ
بہ زور بہت سے مسلمان ہو چکے تھے + انکو دیپال پور کی طرف نکالنے والی لہر امیر تیمور کا حملہ تھا جسنے
دیپال پور وغیرہ کو اجاڑ دیا + لہٰذا جو جٹ ٹوانڈی والا سیدوں کے وقت میں ٹوانڈی آ کر آباد ہوا +
اور انکا پرانے بھٹی راجپوتوں سے جو شمال کی طرف بھاگ گئے کوئی واسطہ نہ تھا + یہ لوگ بھٹنیر کی طرف سے آئے تھے

It is certain, however, that a portion of the tribe
must have remained in the Panjab (یعنی امیر کے وقت میں) as we
find in the middle ages that the chiefs of Sahi or

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Lohára, a petty hill state in the neighbourhood of Abhisára, traced their descent from Sálivāhan. The genealogy of eight princes is given in the Raja Tarangini, from Bhasadewája to Sinha Raja the father of Didda the notorious queen of Kashmir. At her death in A.D. 1005, the son of her brother Udaya, Raja of Lohára ascended the throne and from that time until the close of the Hindu monarchy in A.D. 1339 the descendants of Sálivahan retained undisputed possession of the fertile vale of Kashmir

Later Indo-Scythians

See Vol II pp 42 to 82 of the Archeological Survey of India Report 1862-63-64-65 — for Śaka or Sakas (Medo-Persic) Jats & Gujars. It is too long to quote here or to take notes from.

Med, Mer, Maud in Meror, Mera, Mandra, Mandanpur Meriala Mirpur, Mandiali — all old villages in the Punjab Jat-wali near Gujranwala.

Jats = Zanthii of Strabo, & Jattii of Pliny & Ptolemy, original seat on the Oxus. Meds & Jats formed the chief population of Sindh when the Arabs came in 8th century. Med had gone from their original colony in the Punjab & Jat came their direct from Sakastan or Seistan. At the present day (1871) the Jats are found in every part of the Punjab where they form about 2/5ths of the population. They are chiefly Mussalmans and are divided into not less than a hundred different tribes, of which the following are the best known — ارائیں - تاگڑ - چھینہ - گوندل - کھیال - ملیار - رانجھا - تارڑ - وڑک - [تارڑ تپہ - ورکانیت - رانجھا دیں - گوندلاں (سندھو جٹ) تھیر - ہان - سندھو - گل - سدھو -

Yuchi or Tochari originally Chinese Turkistan — account given in Chinese histories; they are the Indian Gujars, the Indianized form of their original name (See الاوزبکان for the earliest account by a Mohammedan)

F.N. St. Thomas was put to death by Gondophares in Kábá-Mina about 60 A.D. He was the King of Punjab about [illegible] Semetic [illegible]

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Immediate predecessor of Kaniṣhka was Huvis
or Huvia Kadphises (= "good charioteer & archer"), who reigned
for 12 years & died about 56 B.C. Kaniṣhka's conversion
to the faith of Śākya Muni gave a sudden impetus
to the propagation of Buddhism, which rapidly spread
its doctrines to the utmost bounds of the Zoharian
dominion. From the Raja Tarangini we learn that Kaniṣhka
and his two brothers Huṣhka & Jushka ruled or Kashmir
for sixty years. During this reign a great Buddhist synod
was held in Kashmir by the 500 by Arya Pārświka
and under the personal superintendence of the prince.
A large Vihār or monastery & stūpa or topes, were
erected at Pārshāwar by the monarch himself; and
the excavations of late years have shown us that many
of the finest stupas in the Kabul Valley and Panjab
must have been built during his reign. An inscription
of Kaniṣhka, found in a large tope at Mānikyāla by General
Court, is dated in the year 18, and a second inscription of
Huviṣhka, found by Masson in a tope at Wardak, is
dated in 51. A slate slab, discovered at Zeda in Yusafzai
by Mr. Loewenthal, also bears the name of Kaniṣhka &
appears to be dated in the year 11. Taking these three dates
together it seems clear that they can only be referred to the
sixty years' reign of the three brothers, and therefore that
the reckoning must commence from the accession of
Kaniṣhka himself in about 58 B.C. A much later
date occurs in my Yusafzai inscription from Panjtar
which shows that the Gushan kings were still reigning
in the year 122 after the accession of Kaniṣhka or about
65 A.D. Of these later kings we have no records whatever;
but as most of the numerous gold coins which are
found in Afghanistan and the N.W. Panjab must
certainly belong to them, we may confidently expect
that some lucky chance hereafter will reveal to us
the order of their names.

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F.N. My impression is that Kanishka was the real founder of the era which is now known by the name of Bikramaditya. The Vikramaditya to whom tradition assigns the establishment of the era is now known to have lived in the first half of the sixth century A.D. I think it probable therefore that he only adapted the old era of the Lds. Scythians by giving it his own name. The earliest inscription that I am aware of dated in the Vikrama era is 811 or A.D. 754

The supremacy of the great Gurjara is said by the Chinese to have continued undiminished until the third century, when it began to decline and it would appear to have been finally overthrown by the White Huns in the beginning of the 6th century. We look in vain for any notice of the later Kushān dominion in the classical authors, although the name was well known to those of Khorene and to Firdausi.

The Gujars of the present day may be the descendants of the ancient Gurjara or Gochars. Three princes of the Gurjjara race ruled at Bālmer halfway between Anhalwāra and Jodhpur, the last of whom was reigning in the Saka year 380 or A.D. 458. Gurjars were the barbarians or Mlechhas who are said to have captured Balabhi in A.D. 523; the King of Ballabhi as found by Hwen Tsang was a Kshatriya

There was probably another Gurjar dominion in the North, round about Gujrat (Bayid). Towards the end of the 9th century or between A.D 883 and 901, this kingdom of Gurjara (upper half of the Bhaj Doab) was attacked by Sankar Varmma of Kashmir. The Raja named Alakhana was defeated & surrendered the district of Tabkadesa? The city of Gurjrāt is said to have been first called Hairāt and the district Hairāt-desa. Its original foundation is ascribed to a Surajbansi Rajput, named Bachan Pal of whom nothing more is known, & its restoration to Ali Khan, Gujar, whose name is strangely like that of Alakhana the Raja of the 9th century.

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Following up these traditions, Gujarat is said to have been destroyed in A.D. 1303 and to have been rebuilt by the Gujars in A.H. 996 or A.D. 1588 during the reign of Akbar

At the present day, the Gujars are found in great numbers in every part of N. W. India from the Indus to the Ganges and from the Hazara mountains to the Peninsula of Gujarat

گوالیار، = گوجر،

The Kushân had occupied the Eastern Panjab about the end of the 3rd century, and the Gujars were in possession of the Marwaththala, to the South of the Panjab before the end of the 6th century, I think that the too event may be best explained by connecting the Sudden disappearance of the Kushân with the Sudden appearance of the Gujars in the same track towards the South as successive actions of the same people

رہے کوکر کا کئی جنس پانی شروع کرے

Little Yuchi or Kator

The chief of Chitral is called Shah Kator. The great Yuchi were in Kabul & the Little Yuchi in Peshawar. But Huen Tsang found a Kshatriya King in Kabul both in coming (630 A.D.) & returning (644 A.D.); so the local Supremacy of the Turki Race तुरुष्क for nearly 60 generations was interrupted for a few years during the seventh century. But these Kings of the race were soon forced to give way before the stronger Monarchs of the west when the Arabs, in A.D. 651, crossed the Oxus and made a permanent Conquest of the Country

The Survey of the Hindu Kolabriyas in Kabul could not have exceeded two generations, or about 50 years, as in A.D. 697 we find that the prince of Kabul was a Cousin of the Prince of Kash. Again in A.D. 700, both the King of Zabulistan & the King of Kabul are said to have borne the same title or family name, which was also common to the Kings of Kashmir (Masudi, ابن کثیر, اکبر نامہ, الوافی Kharoshthi)

ارزنگ = ارزنگ - ارزنگ - Name

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Ephthalites or White Huns.

These people rose to power in Sogdiana at the end of the 4th century. Their hordes went south & west and conquered India, Persia & countries upto Europe

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Notes from Vol II.
Archeological Survey of India

57

Reports for 1863-64-65
(published 1871)

Antiquities. Sources:- Accounts of Classical Writers
(Strabo, Curtius & Arrian) Ditto of Classical Geographers historians & travellers
Geography of Ptolemy & Pliny
Periplus of the Erythrian Sea.
Old Mahommadan Historians
(Elliot 8 Volumes)

(I) Alexander's Progress

Speech ascribed to B.C. 327 in reducing the district of Bajaur
Kunkelaotis to the west of the Indus.

After the capture of Aornos early in the spring of 326 B.C.
Alexander crossed the Indus to Taxila, where he halted
for a month
Arrives at the Hydaspes 1st in May and delayed thereby the
opposition of forces- Crosses the river about the
middle of June, when the Seasonal rains had already
started.
During July & August he was engaged in his march to
the Hyphasis & back against Nikaea &c on
the Hydaspes &c.
September was spent in making the final arrangements
for his voyage & on 1st Oct B.C. 326 he began his
descent of the river
The voyage lasted 9 months, of which three may be assigned
to the descent of the Hydaspes & Akesines, and the
remaining six months to the descent of the Indus.
That is about 10 months in the Punjab; materials collected
by his Companions preserved by Strabo, Curtius &
Arrian. Geography of Ptolemy gives much valuable inform-
ation

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3. The Travels of Apollonius of Tyana - not very
A.D 42 to 45
reliable. His original account drawn up by the Assyrian
Damis the companion of Apollonius. But the life of
Apollonius by Philostratus, which is the only work we now
possess, was not compiled until a century & a half later.
and is altogether so full of the Marvellous as to excite
our suspicion instead of winning our confidence. It is pro-
bable he visited Taxila & Jotalamukhi in the E. Punjab

4. The Geographical work of Ptolemy - between 140 & 169 A.D.
He had access to original information, which was not in
the possession of either Strabo or Pliny.

5,6. Fa-Hian the first Buddhist pilgrim from China whose
travels have been preserved, began his journey in A.D. 399, and
as he entered India from the West, his account of the Punjab
may be dated as early as A.D. 400. Geographical notices more
precise, but details few. An accurate translation by the
Rev. S. Beal - to which added the travels of Hwui-Seng and
Seng-Jun, the next pilgrims in the year 502. The travels
of these two are confined to the Kabul valley & the
Western Punjab, but the details are sometimes minute
and interesting.

7. But all the previous travels of Chinese Buddhists
are eclipsed by the larger and more systematic journey
of Hwen Thsang. This enthusiastic pilgrim left his
native land in A.D. 629 & did not return until the
spring of 645 A.D. He crossed the Indus from the West
early in A.D. 631, and after visiting Taxila, Manikyala
Kashmir, Sakala and many other places, he crossed the
Satlej about the middle of A.D. 635 having thus spent
upwards of 4 years in the Punjab. Six years later he
visited Multan and Kolo-fa-to in the S. Punjab, from
whence he returned to the great monastery of Nalanda
in Magadha & halted there for four months to clear
up sundry doubts. He next attended the quinquennial

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assembly held Prayag in April and May 643, and about Sept of the same year, he reached Jálandhar in the Punjab, and after again visiting Manikyála and Taxila, he finally re-crossed the Indus early in A.D. 644. His various journeyings in the Punjab therefore extended to a period of nearly four years, of which one-half was spent in Kashmir. It is almost impossible to exaggerate the importance of these travels for the light which they throw upon early Indian history; and for the illustration of the Buddhist antiquities of India it is not too much to say that they are quite invaluable. For the translation of these travels we are wholly indebted to M. Julien, who with great ability and unwearied resolution devoted no less than 20 years to the acquirement of two of the most difficult of all languages — Sanskrit and Chinese. How well he has succeeded may be seen in the masterly translation of Hiouen Thsang's life and travels in three volumes, which he has given to the public at different times from 1853 to 1858. Before this translation appeared, all our attempts to fathom the mysteries of Buddhist antiquities were but mere conjectures. To us one Stúpa then differed from another Stúpa by its size, while the special purpose of each particular monument was utterly unknown. But now, thanks to M. Julien for his admirable translation, we are able to distinguish one monument from another, and to say with certainty for what purpose each one of the greater Stúpas was originally designed.

The geography of Hiouen Thsang's travels has been most ably and critically examined by M. Vivien St. Martin in his learned Memoir on Central Asia and India, which is appended to the third volume of M. Julien's translation. His identifications have been made with so much care and success that few places

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have escaped his research, and most of these have escaped only because imperfection, or want of fulness in our maps rendered actual identification quite impossible. As a specimen of his keen critical sagacity, I may cite the position of Taxila which he places near Hasan-Katár, at 7 or 8 miles to the E. or S.E. of Hasan-Abdál: and the actual emplacement which I have discovered during the present year, being to the east of Shah-dheri, at 10 miles to the S.E of Hasan Abdal, and 4 miles to the South of Hasan-Katar.

8. Professor Lassen has written a very learned and exhaustive work on the Antiquities of India generally, and more especially for his learned memoir on ancient geography of the Panjáb contained in the Pentapotamia Indica. To him also our thanks are due for many curious and valuable illustrations of the early history and antiquities of the Panjáb, which his great and varied learning has enabled him to draw from both Sanskrit and classical sources.

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Peshâwar-or Parashawar

Mentioned by Fa-Hsien (Fo-kou-shu) (400); by Sung Yun (520) at whose time the king of Gândhâra was at war with the king of Lipin or Kophene that is Kabul and Ghazni and the surrounding district. Sung-Yung describe the Stupa of King Kia-ni-see-kia or Kanishka.

At the period of Hiuen Thsang's visit in A.D. 630 the royal family had become extinct and the kingdom of Gandhara was a dependency of Kapisa or Kabul. But the capital which he calls Pu-lu-sha-pu-lo or Parashâwara was still a great city of 40 li or $6\frac{2}{3}$ miles in extent.

It is next mentioned by Masudi in the 10th and by Abu Rihân in the 11th century, under the name Parshâwar and again by Babar in the 16th century as Parshâwar. Its present name was ~~Ghor~~ given by Akbar as Peshâwar i.e. "frontier town". Abul Fazal gives both names.

The antiquities of Pararoshaiwar were (a) a big Stupa, over the alms-bowl of Buddha, (b) a large pipal tree near by (c) an old monastery.

The "alms-bowl" or Pâtra of Buddha was originally preserved in the city of Vaisali, but at the time of Fa-Hsien it was in Parshâwar & Kanishka had raised the biggest Stupa in India over it (400 ft high & 1/4 mile in circumference ~~in diameter~~). In the diary of Sung-Yun there is no mention of the bowl, and as the reigning king of Gandhara was not a Buddhist, it is most probable that the bowl had already been removed. In A.D. 630, when Hiuen Thsang visited Gândhâra the bowl was in Persia. Strange to say, this once famous vessel still exists near the modern Kandahar, where according to Sir H. Rawlinson, it is held in much estimation by the Muhammadans. The Stupa also contained a large quantity of the relics of Buddha.

It is said that no remains of this great Stupa now exist.

To the west of the Stupa there was an old monastery

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also built by Kanishka, which had become celebrated amongst the Buddhists through the fame of Arya-Pârsvika; आर्य पार्श्विक; Manorhita मनोर्हित; and Vasu-Bandhu वसुबंधु three of the great leaders and teachers of Buddhism about the beginning of the Christian era the towers & pavilions of the monastery were ten storeys in height but the building was already much ruined at the time of Huen Tsang's ~~time~~ visit. It was however still inhabited by a small number of monks, who professed the "Lesser Vehicle" हीणयान or exoteric doctrines of Buddhism. It was still flourishing as a place of Buddhist education in the 9th or 10th century when Vira Deva of Magadha was sent to the "great Vihâra of Kanishka where the best of teachers were to be found, and which was famous for the questions of its frequenters (B.A.S.'s Journal 1849, i, 494 Ghosrâwa Inscription." I believe that this great monastery was still existing in the times of Babar & Akbar under the name of Gor-Katari or the "Baniya's house" (See گورکٹری and گورکھتری also گورکھٹری).

The former says— "I had heard of the fame of Gorh-Katri which is one of the holy places of the Jogis of the Hindus who come from great destances to cut off their hair and shave their beards at this Gorh-Katri". Abul-Fazal's account is still more brief. Speaking of Peshawar he says "here is a temple called Gor-Katari a place of religious resort, particularly for Jogis." According to Erskine the grand Caravansari of Peshawar was built on the site of the Gor-Katari.

The pipal tree was ½ mile to the S.E. of the city The tree was about 100 ft in height, with wide spreading branches, which according to the tradition, had formerly given shade to Sakya Buddh, when he predicted the future appearance of the great king Kanishka. Seeing from among

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calls it Pho-thi or Bodhi tree, whose branches spread out on all sides, and whose foliage shut out the sight of the sky." Beneath it there were four seated statues of the four previous Buddhas. Sung-Yun further states that the tree was planted by Kanishka over the spot where he had buried a copper vase containing the pearl tissue lattice of the great Stupa, which he was afraid might be abstracted from the tope after his death. This same tree was also seen to have been seen by the Emperor Babar in A.D. 1505 who describes it as the "stupendous tree" of Begram which he "immediately rode out to see". It must then have been not less than 1500 years old, and as it is not mentioned in A.D. 1594 by Abul Fazal in his account of the Sar. Katar at Peshawar I conclude that it had previously disappeared through age & decay.

II. Pushkalavati or Peukelaotis.

Sa पुष्कलावति > Pali पुक्कलावोति > Greek Peukelaotis.
Similarly shorter name पुष्कल > Pali पुक्कल > Greek Peukelas
It is identified with Charsada or Parang of the Hashtnagar circuit of 8 towns north of the Kabul river, and on the east bank of the lower Swat river At 4 or 5 li, or 3/4 mile to the north of this place, there was a great Stupa built by Asoka, which was celebrated all over N.W. India. This stupa was erected on the spot where Buddha was said to have made an almsgift of his eyes. In the time of the Hwen Thsang it was asserted that "eye gift" had been made one thousand times in so many previous existences. The single gift only is mentioned by the other two pilgrims

III. Palodheri, or Varusha

Jarangzai & Jangi, two small towns on the Swat River & which form part of the eight towns

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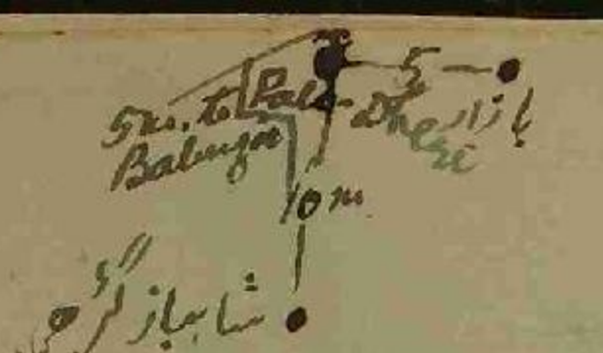

of Hashtnagar are other two places in this neighbourhood, which had stupas. The first was the place where Buddha had converted the mother of the deva, and the second the place where Sarvamukha Bodhisattva had displayed unusual affection for his father and mother

From Jangi 33 miles to the S.E. was Po-lu-sha = Varusha which identified with Palo-dheri (10 miles to the north of the great inscription of Shahbazgarhi. The town & the Pautlok hill 3½ miles from it are both connected with the legend of the Prince Sudāna, who had been banished by the king, his father, for making a present of his favourite elephant to the Brahmans. The prince and his wife retired to Mount Dantaloka where they took up their abode in a cave known as the rock. Here the prince presented his son and daughter to a Brahman who demanded them. Sung-Yun calls the hill Shen-chi or "of good things" which is only a translation of Sudāna 2ap 278. He mentions the prince's house and the square stone on which he used to sit and the two road which the prince & the princess walked, while the "Brahmans flogged them so that their blood ran to the ground." Hwen Thsang also mentions the flogging and adds that the earth was stained "with their blood and even the trees and plants had a reddish tint." Close by there was a spring of water.

An inscription of 9 characters (4 the same) existed in Kashmiri ghar (the great cave) written 4 miles from Palo-dheri). The script was Scythian alphabet.

IV - Ohind or Ude-Khand

On a high hill to the S.E of Varusha, there was a statue of Deva Stone of the goddess Bhima, seen by Hwen Thsang. His lofty mountain 3480 ft in height is now known as Kâsamâra from this hill, he 25 miles towards S.E. to end

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to U-to-kia-lan-cha = Udakkhanda, identified with Ohind, or Hund, on the Indus, 15 miles above Attak. The town was 20 li or 3⅓ miles in circuit. The name has been differently written as Waihand or Oaihand by Abu-Rihan in A.D. 1030; Ohind by Mirza Moghal Beg in 1790; Wehand by Rashid-ud-din in A.D. 1310, as it sounded in my year also. Abulfeda also called it Waihand. According to all three it was the capital of Gandhara. Rashid-ud-Din adds that the Moghals called it Kārdjāvg. So the orginal name of Udakhand was softened into उदंड or बिंड and then shortened to Uhand or Ohind.

Attak on the left bank of the Indus, was built in the reign of Akbar, who named it Attak or Attak Banāras, to correspond with Kattak-Banāras on the eastern boundary of the Kingdom. Baber never mentioned Attak although he frequently speaking of it.

Tankur of Rashid-ud-Din is Khairabad on the opposite or right bank of the district from which and Attak may be Banār is the name of Banāras has been also still pronounced Et. Tankur

Wehand or Uhand, was the capital of the Brahman kings of Kabul, whose dynasty was extinguished by Sabuktigin in A.D. 1026. Masudi, who visited India in A.D. 915, states that "the King of El Kandahar (or Gāndhār) who is one of the kings of Es. Sind rules over this country, is called Jahoj; this name is common to all sovereigns of that country." Now Chach is the name of the great plain to the east of the Indus, immediately opposite to Ohind and the as plain of Banār is said to have been named after Raja Banār, it seems probable that the plain of Chach may have been named after the Brahman dynasty from Chachcha or Jajhoti of Ohind. It is curious

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that the Brahman dynasty of Sindh was also established by a Chach in A.D. 641; but it is still more remarkable that this date corresponds with the period of the expulsion of the Brahman dynasty from Chichita or Jajhoti, by the Chandels of Khajuraha. I think, therefore, that there may have been some connection between these event and that the expelled Jajhotiya Brahmans of Khajuraha may have found their way to the Indus, where they succeeded in establishing themselves at first in Sindh and afterwards in Ohind or Kabul.

It would seem to have been still a place of importance under the successors of Changez Khan, as the Moghuls had changed its name to Kárajáng. But the building of Attock and the permanent diversion of the high road, combined with the encroachments of the Indus appear to its prosperity. Hoff if it has been carried away by the river.

The continued discovery of the Indo-Scythian coins is a sufficient proof that the city was already in existence at the beginning of the Christian era, which may perhaps induce us to put some faith in the tradition mentioned by Abulfeda that Wehand or Ohind was one of the cities founded by Alexander the Great

V. Lahore or Salatura

Hwen Thsang next visited So-lo-to-lo, or Sálátura the birthplace of the celebrated Grammarian Panini which he says was 20 li or 3 1/3 miles N.W. of Ohind. From the bearing & distance there can be no hesitation in identifying Sálátura with the small modern town of Lahore, which is exactly 4 miles to the N.E. of Ohind. In January 1848 during a days halt at Lahore, I procured several Greek & Indo-Scythian coins from which we may infer with some certainty that the place is at least as old as the time of Panini himself, or about 350 B.C. सालातुर > हालातुर > अलातुर

Corrected into लाहार - General Court writes लाहोर

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II- Aornos اورنوس

Provisionally identified with Ranigat which is situated on a lofty hill above the village of Nogrâm which is just 12 miles to the S.E. of Bazar, & 16 miles to the north of Ohind... Ptolemy succeeded in reaching the top by a "rugged and dangerous path" whilst Alexander himself attacked the place by an regular path which was cut out by the hand.... It attributes to Raja Vasa rendered it probable that the place may have been named after him which would give a very near approach to the Aornos of the Greeks.

The most notable of the excavated blocks is on the ridge to the south of the castle. It is called Katri-ka or the "Grain merchant house" by the people but I observed nothing about the rock that would give any clue to its original purpose, save the smallness of the entrance, which was certainly better suited for the call of a monk, than for the shop of a dealer.

Mr Loewenthal notices that "the vegetation on the hill is principally olive & myrtle but in 1848 there was a considerable number of good sized trees scattered over the summit, of which one appears prominently in the foreground of my sketch."

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VII. Taxila, or Takshasila

The classical writers are unanimous in their accts of the size and Wealth of Taxila. Arrian describes it as "a large and Wealthy city and the most populous between the Indus & Hydaspes," "the neighbouring country being crowded with inhabitants and very fertile" (Strabo), and "situated on a low hill but level plain, in a district named Amanda". These accounts agree exactly with the position and size of the ancient city near Shah Dheri, the ruins of which are spread over several square miles. About 50 years after Alexander's visit the people of Taxila rebelled against Bindusāra, King of Magadha, who sent his eldest son Susima to besiege the place. On his failure, the siege was entrusted to his younger son, the celebrated Asoka. but the people came out 2½ Yojanas or 17½ miles to meet the young prince and offer their submission. = 7 miles At the time of Asoka's accession the wealth of Taxila is said to have amounted to 36 Kotis or 360 millions of some unnamed coin. If the coin referred to by the Indian writer was a gold one the wealth of this city would have amounted to about 90 or 100 millions of pounds. Even taking the coin as Silver tanka the wealth would have been £9,000,000. I quote this statement as a proof of the great reputed wealth of Taxila within fifty years after Alexander's expedition. It was here that Asoka himself had resided as Viceroy of the Panjab during his father's life time and here also resided his own son Kunāl or the fair-eyed, who is the hero of a very curious Buddhist legend, described under the head "Kunāl" further down.

Just before the end of the 3rd century, the descendants of the Maurya kings must have come in contact with the Bactrian Greeks under Demetrius, the son of Euthydemus, and in the early part of the

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following century Taxila must have formed part of the Indian dominions of Eucratides. In 126 B.C. it was wrested from the Greeks by the Indo-Scythian Sacs or Abârs with whom it remained for about a century when it was conquered by the later Indo-Scythians of the Kushân tribe, under the great Kanishka. During this period Purushâpura (now Peshawar) would appear to have been the capital of the Indo-Scythian dominions, while Taxila was governed by Satraps. Several coins & inscriptions of these local governors have been found at Shah-Dheri & Manikyâla. Of these the most interesting is the copper plate obtained by Mr Roberts containing the name of Takhasila the Pali form of Takshasila, from which the Greeks obtained Taxila.

During the reign of the Parthian Bardanes A.D. 42 to 45, Taxila was visited by Apollonius of Tyana and his companion the Assyrian Damis whose account of the journey Philostratus professes to have followed in his life of Apollonius. His account is manifestly exaggerated in many particulars regarding the facts and sayings of the Philosopher, but the descriptions of places seem to be generally moderate and truthful. But if they were not found in the narrative of Damis they must have been taken from the journals of some of Alexander's followers, and in either case they are valuable, as they supply many little parts of information that are wanting in the regular histories.

We now lose sight of Taxila until A.D. 400, when it was visited by the Chinese pilgrim Fa-Hian, who calls it Chu-sha-shi-lo or the severed head, and adds that "Buddha bestowed his head in alms at this place and hence they gave this name to the country." In A.D. 502, this place was visited by Sung-yun.

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We now come to Hiuen Thsang, who first visited Ta-cha-shi-lo or Takshasila in 630 A.D. and again in 643 on his return to China. He describes the city as 10 li or 1⅔ in circuit. The royal family was extinct, and the province which had previously been subject to Kapisa was then a dependency of Kashmir. The land irrigated by rivers of springs and water-courses, was famous for its fertility. The monasteries were numerous but mostly in ruins and there were only a few monks who studied the Hinayana or esoteric doctrine of Buddhism. At 12 or 13 li - or two miles to the north of the city there was a stupa of King Asoka, built on the spot where Buddha in a former birth had made an almsgift of his head or as Hiuen Tsang says of one thousand heads in a previous existence. Here was one of the four great Stupas that were famous all over N.W. India and according to his return journey Hiuen Thsang specially notes that he had paid his adorations, for the second time, to the Stupa of the almsgift of one thousand heads. The present name of the district is Chach-Hazara, which I take to be a corruption of Sirsha-Sahasra or the "Thousand Heads". It is nowhere stated to whom Buddha presented his head but I believe that it was offered to the hungry tigress whose seven cubs were saved from starvation by a similar offering of the blood. I am led to this belief by the fact that the land immediately to the north of the sacred city is still called Babar Khana i.e. or the Tiger house", a name which is as old as the time of Mahmud as Alberuni speaks of Babarkan as being half-way between the Indus and the Jhelum, a description which is equally applicable to the Babar-khana of the ancient Taxila. The name is a Turki one and is therefore probably as old as the time of Kanishka. From the continued existence of this name I infer that it is

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the immediate neighbourhood of the great Stupa of the "Head Gift" there was most probably a temple enshrining a group in which Buddha was represented offering his head to the tiger. This temple the Turks would naturally have called the Babar-Khâna or Tiger's House" but as Taxila itself decayed, the name of the temple would gradually have superseded that of the city. The remembrance of this particular act of Buddha's extreme charity is, I believe, preserved in the name Mârgala or the Beheaded." which is applied to the range of hills lying only two miles to the south of Shah-Dheri. Mârgala means literally "decollated" from "gala-mârna" which is the idiomatic expression for "cutting the neck", or beheading. I think also that the name of the district Hazâra or "Thousand" in which Shah-Dheri is situated, is most probably derived from the same legend as the scene of the "gift of one thousand heads."

The ruins of the ancient city of Shah-Dheri, which I propose to identify with Taxila are scattered over a wide space extending about three miles from north to south, and two miles from east to west. The remains of many Stupas and monasteries extend for several miles further on all sides, but the actual ruins of the city are confined within the limits above mentioned. These ruins consist of several distinct portions which are called by separate names even in the present day. The general direction of these different works is from S.S.W to N.N.E. Beginning at the South their names are:—

1st — Bir or Pher, the most ancient part
2nd — Sirkatéal or Haddiala
3rd — Sir-Kap-ka-Kot
4th — Kacha Kot
5th — Babar Khâna, the Headgift Stupa
6th — Sir Sukh ka Kot.

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Hasan Abdál

About 70 li or 11⅔ miles to the north west of Lora, Hiouen Thsang visited the tank of the Serpent King Elâpatra It was 100 paces, or about 250 ft in circuit and its pure and limpid waters were fringed with lotus flowers of different colours. Both the direction and distance of the Chinese pilgrim point to Hasan Abdal which bears north-west 10 miles distant from Shâh Dheri by the road main road and at least 11 miles by either of the two old roads. His agreement is fully confirmed by the presence of the famous spring of Bábá-Wali or Baoja Lalik as it is now called by the Sikhs. The shrine of the Saint is situated on the peak of a lofty & precipitous hill about a mile to the east of the town. At the north-west foot of this hill numerous springs of pure limpid water gush out of the ground and form a clear and rapid rill which falls into the Wâh rivulet about half a mile to the west of the town. The tank of Baba-Wali or Baoja Lalik is a small square reservoir of clear water, which was full of fish or bolt beaseens when I have visited the place in 1848 and 1864. It is surrounded by small dilapidated brick temples, and in the west side the water gushes out from beneath a rock marked with a rude representation of a hand which the Sikhs ascribe to their founder Bábá Nának. The place has been briefly described by Elphinstone, Moorcroft, Burnes and Hugel, but the legend of the spring is given by Moorcroft alone. Both he and Elphinstone take Baba Wali and Hasan Abdal for one and the same person. But, according to the information which I received, Baba-Wali Kandâhâri, was a saint from Kandahar, whose ziarat or shrine, is at the top of the hill while Hasan, surnamed Abdâl, or the 'mad',

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was a Gujar, who built the Sarai ~~or shrine~~ which still goes by his name, and whose tomb is at the foot of the hill as stated by Moorcroft.

In the time of Huen Thsang, A.D. 630, the legend of the place referred to the Nâga or Serpent King of the fountain, named Elâpatra. Whenever the people wanted rain or fair weather, ਪਾਤਸ਼ਾਹ they proceeded to the tank in company with some Śrâmaṇas or ascetic Buddhist, and scraping their fingers invoked the Naga's aid in a mild voice and always obtained their wishes. This is the Buddhist legend, which was probably succeeded by a Brahmanical version, that again by a Muhammadan one, and the last in its turn has given way to the Sikh legend related by Moorcroft (Travels, II, 319). According to this accurate traveller, the block of stone from which the holy spring gushes forth is supposed to have been deposited by a miracle wrought there by Nanak, the founder of the Sikh faith. Nanak coming to the place fatigued and thirsty thought he had a claim upon the hospitality of his brother ascetic, and invoked the spirit of Baba Wali for a cup of water. The Muhammadan Saint indignant at the presumption of an unbeliever, replied to his application by throwing a stone ashen of several tons weight. Nanak caught the missile in his hand, and then placed it on the ground, leaving the impression of his fingers upon its hard substance. At the same time he commanded water to flow from it, and this constituted the still here observable" It is from this story that the place has received the Sikh name of Panja Sahib or the holy hand-mark of Nanak. تزک جہانگیری میں نانوں سے کوئی ذکر نہیں ہے بلکہ اس خاص چشمہ کا بھی ذکر نہیں ہے تالاب اور اس کے چشموں کا پانی پیر کے پاؤں کے نیچے سے نکلتے ہے + خود اس مقام کو دیکھ کر بیان کیا ہے جہانگیر کے پانچویں سن 1618ء +

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The above is the usual story of the Sikh priest, but on enquiring amongst the Muhammadans, I was referred to a Fakir at the tomb of Hasan Abdal from whom I received the following curious version of the legend: "Janak Raja had two servants named Motiram & Nanak. On the occasion of a particular sacrifice, the Raja appointed separate duties and amongst them Motiram was appointed to keep the door and Nanak to remove the leaves, in which the food had been wrapped. During the ceremony a dog rushed in through the door towards the Raja. Motiram followed the dog and broke its back with a stick, when he was severely reproved by Nanak, for his cruelty. Raja Janak then addressed his two servants saying — "Motiram you have behaved as a mlechh but you, Nanak, as a man full of compassion. In the Kaliyuga you will both be born again. Nanak in Kalu Khatri's house in Talwandi and Motiram as Wali in the house of a Moghal in Kandahar." When Baba Nanak was reborn he went to Wali's house in Kandahar and said, 'Do you remember me?' 'No,' said Wali, 'but do you open my eyes?' Then Nanak opened the eyes of Wali and he saw and remembered his former & former birth, and fell at the feet of his former companion. Nanak then turned Wali into wood, and himself into water, and they came both to the town of Haro, which is now called Hasan Abdal, when Nanak placed his hand on the rock, and they resumed their shapes. But ever since then the pure water has never ceased gushing forth from the rock and the pleasant breeze has never ceased playing about the town of Haro."

In this form of the story I think that I can recognize a genuine Buddhist legend, which may be almost

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completely restored to its early form by substituting the name of Buddha for that of Nanak and the name of the Naga king Sheshnāga, for that of Moti Rawa. The last was the cruel serpent, who destroyed life, or as Hwen Thsang says, the Shêshanâ tree, while the first was the compassionate Buddha, who, putting the sufferings of mankind, must have overcame & converted the Naga. In the substitution of the day of the Jokis's legend for the tree of Hwen Thsang, I think that we may detect a Muhammadan version in which the Wali perhaps played the most conspicuous part. The name of Kandar also, I would refer to the neighbouring district of Gândhâra across the Indus as a more probable locality for the scene of the original Hindu legend. I would also refer the obtainment of the wind and water of the Jokis's version to the old legend of Hwen Tsang, who relates that whenever the people wanted 'rain' (or fair weather), or in other words, 'water & wind' they invoked the Nag of the tank. The whole story is eminently Buddhistical and its evident connection with the legend of Hwen Thsang is a most satisfactory proof of the identity of the clear spring of Hasan Abdal with the Naga fountain of the Chinese pilgrim. It is equally also a proof of the identity of the vast ruins near Shah-Dheri with ancient Taxila.

The accuracy of this identification is supported by the existence of several Buddhist ruins near the Lall-Kuan cypress garden of the Mughal emperors. The most important of these is a large and lofty mound about 20ft high on its west face but 50 on its South face towards the garden which is close by on the opposite bank of the rivulet

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Over this mound I traced the ruins of a monastery, 200 ft square, and of a large stupa, both of which had been pulled down to furnish materials for the works of the Moghal Emperor. Amongst the ruins of the stupa, one of my servants picked up a piece of copper vessel, and within the walls of the monastery are half a square copper Greco-Bactrian coin. Eight hundred feet to the east of these ruins there is another lofty mound on which I traced the foundation walls of a large square building, which was probably a temple. To the south of the last and due east from the garden there is a third mound of smaller dimensions which I take the ruins of a temple. All these mounds are covered with large cut stones & fragments of pottery. (See map)

The ancient name of the town is said to have been Haro, which is most likely true as the large stream only three miles to the westward, is called the Haro River. I was told, however, by one of the Sikh priests that the place was formerly called Bat-Karad which he referred to some kind of Bat or Burman Buth I think it more probable that this name is only a corruption of the Arabic but-Kadah or "idol-house," which was the common term applied by the Muhammadan conquerors to all the Indian temples; and I would refer the name to the large ruined temple on the second mound to the east of the monastery and stupa, and to the north-east of the cypress garden.

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IX - Baoti Pind.
(also Maitreya Buddha)

On leaving the Nāga fountain, Hwen Thsang proceeded about 30 li or 5 miles to the east to a gorge between two mountains where there was a stūpa built by Asoka about 100 ft in height. This was the place where Śākya Buddha was said to have predicted the period when the future Maitreya Buddha should appear; besides the stūpa there was a monastery which had been in ruins for a long time. The distance given to the neighbourhood of Baoti Pind, or small village, on the high road leading from Hasan Abdal towards Hasipur in Hazara. It is situated on an ancient mound, or pind on the right bank of the Baoti or Boti Nala and at the west end of a rocky hill which stretches as far as the Haro River. Here I found the ruins of a large town and of several Buddhist monuments.

The ruins of Baoti Pind occupy several lofty mounds on the right bank of the Baoti Nala, to the north & south of the modern village. The ancient Coins, which are found there in considerable number, show that the place must have been inhabited long before the time of Asoka. But the natural advantages which the site possesses in its never failing supply of springs of water are so great that there can be little doubt that the position must have been occupied from the very earliest times. The chief of spring is called the 'Mir Sahib Fountain' gushes out in a copious stream which is said to be sufficient to turn two mills. To the south-east of the village there are the remains of one large square building which looks almost too large for a monastery and which may have been a country seat of the ancient kings of Taxila. Among its ruins I found a considerable

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quantity of lapis lazuli in small fragments, just such as I afterwards discovered scattered over the Bir Mound near Shah Dheri, but which are not found at all amongst the Mohenjo remains of Mauryan.

In the "gorge" between the Boota ridge and the Hasan Abdal ridge there is a small hill forming three sides of a square, which is usually called Langar-Kot but is also known as Fort Kot. This was the name of the fort which was formed by closing the open side of the hill with a stone wall. These square shaped ruins are a prominent feature for miles round. A large red earthen ware vessel was found & in it, were gold coins which prove that this Stupa is not older than A.D. 500, and therefore can not be the Maitreya Stupa which was built by Asoka. (That particular stupa exists only in the other ruins nearby).

X. Balar

The tope of Balar stands in a most commanding position on the last spur of the long range of hills which forms the north boundary of the Haro valley, 5½ miles to the north of Shah Dheri and about ½ a mile to the north of the Haro River. The tope had been dug into & explored long before. The remains are the ruins of a large religious establishment, which consisted of two, or perhaps three, distinct monasteries, and two Stupas. From the comparative size of the larger monastery, we may conjecture that the establishment was one of considerable importance.

XI. - Bâdarpur

XII - Jâoli

XIII - Jarnâwa

XIV - Kurmâl

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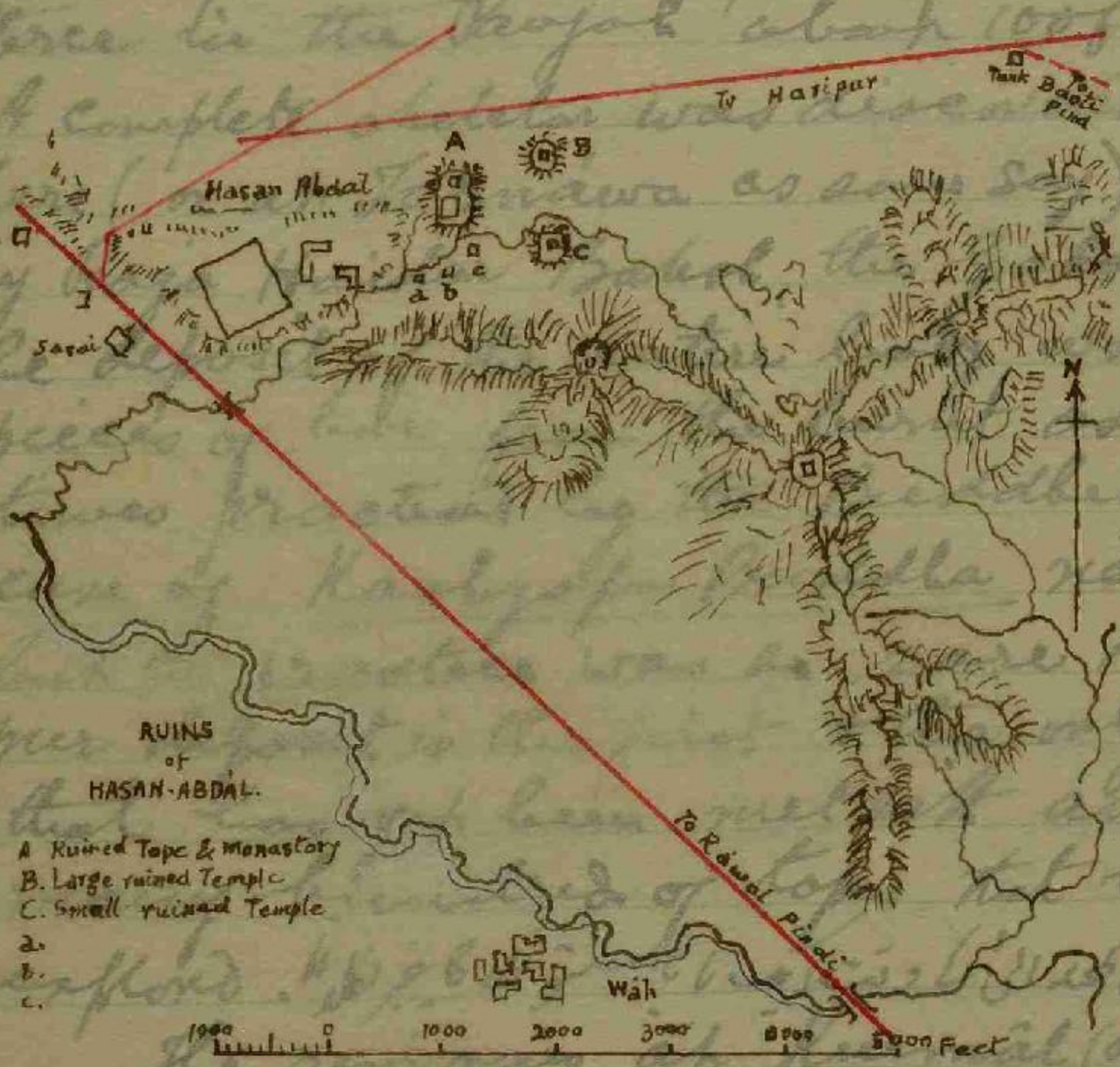
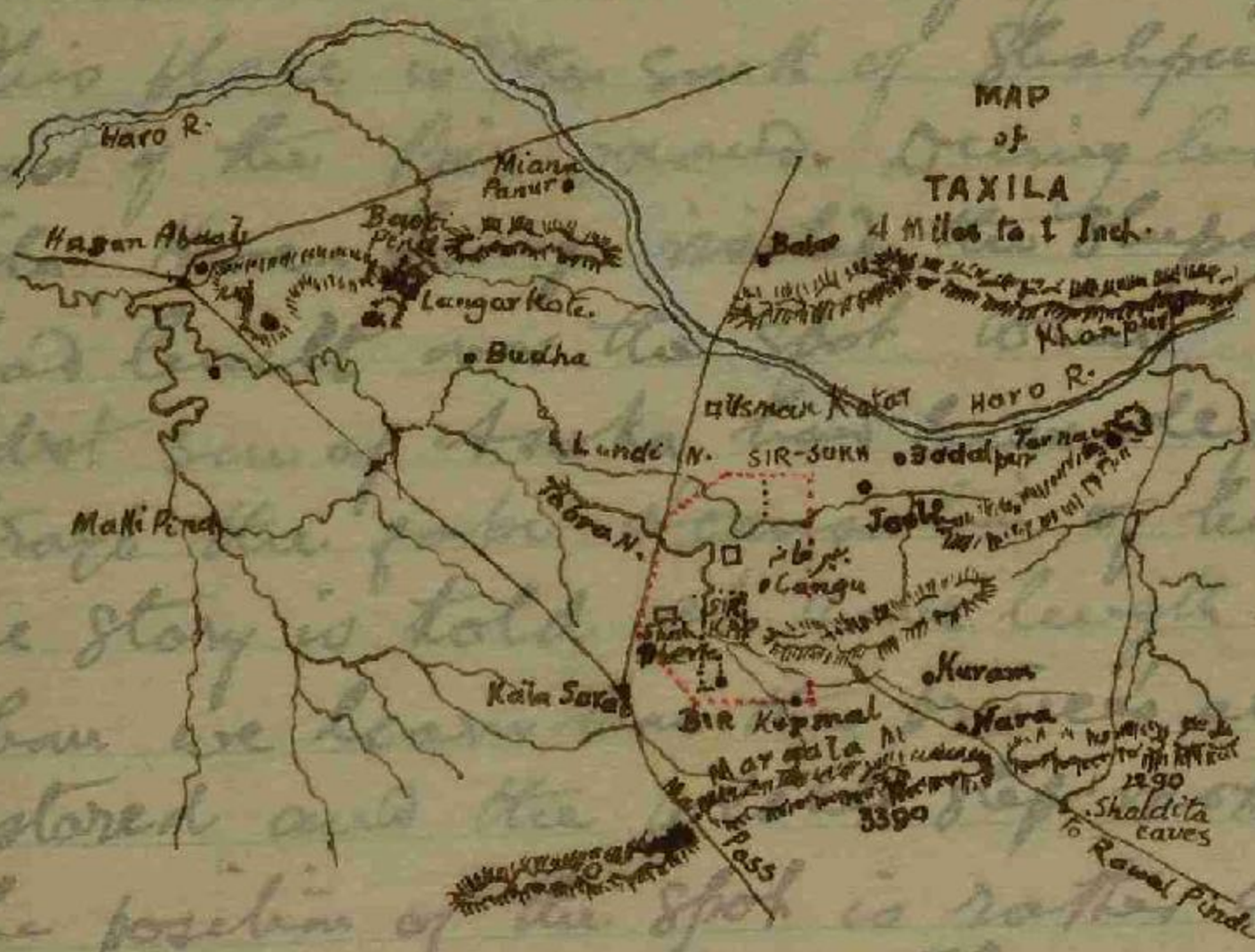
There were topes and accompanying monasteries at all these places & a few others situated in the Haro valley within a few miles' radius distances of Shah Dheri to the north each. The topes at Bādarpur two are of the biggest diameter Here in the Khajuk cluster the tope confirmed key of Khanpur of a few has sur- sei the Srāvasti, the Bādar- example the been of in Kermigyas and Kern Sarsha) and a few caves nearby are connected with the history of the great king Asoka His Kharosthi edict of Shahpur tope & to the stay at Jahla- which the pupil mala the of his eyes stop-worker. Burmay, from it was afterwards duly promoted. The story is told unambiguously whom are there restored and the The position of the spot is rather described by Hwan Thsang as the town on the south-east side, and on the north flank of a hill which faces the south." ... The position





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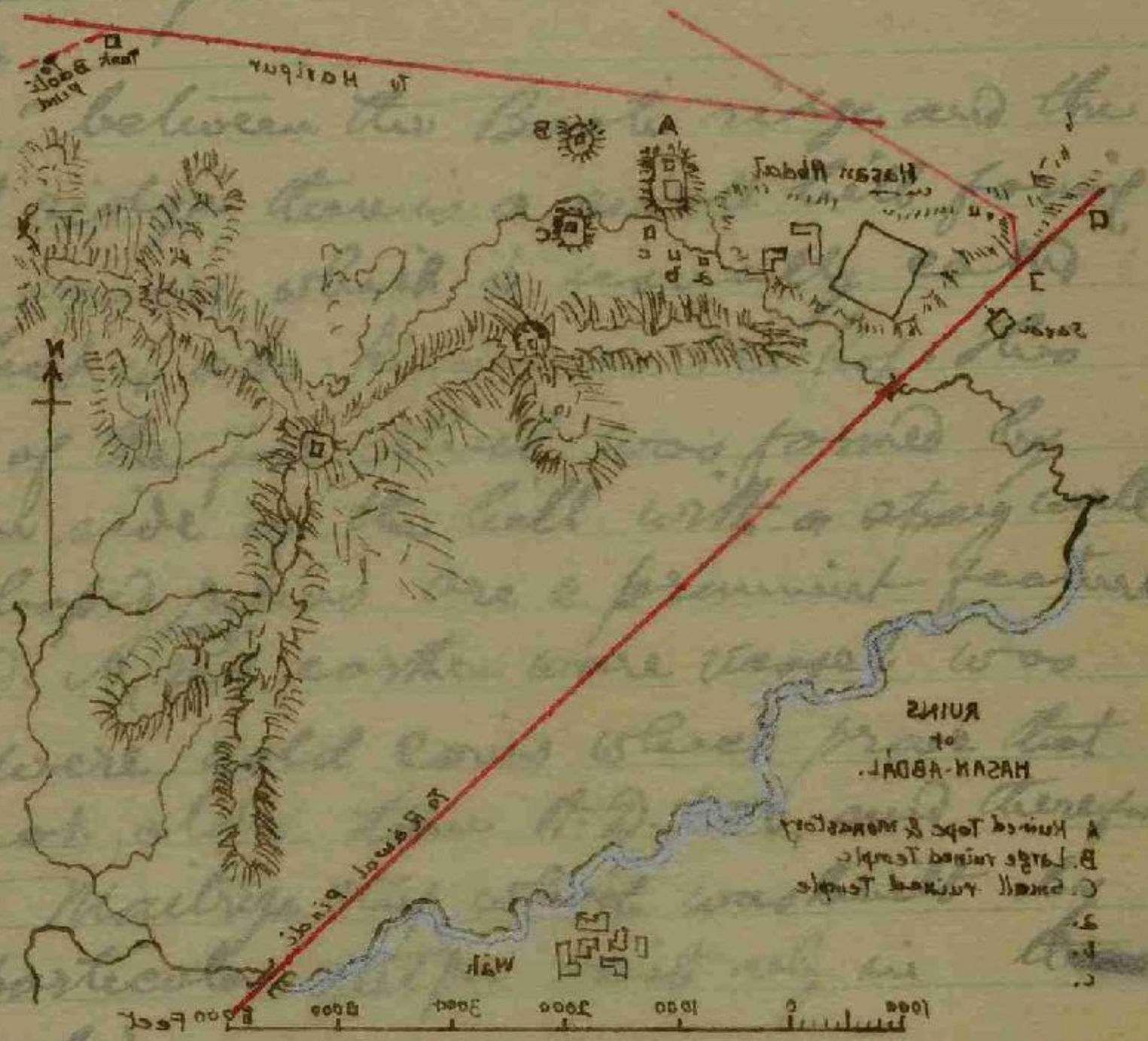
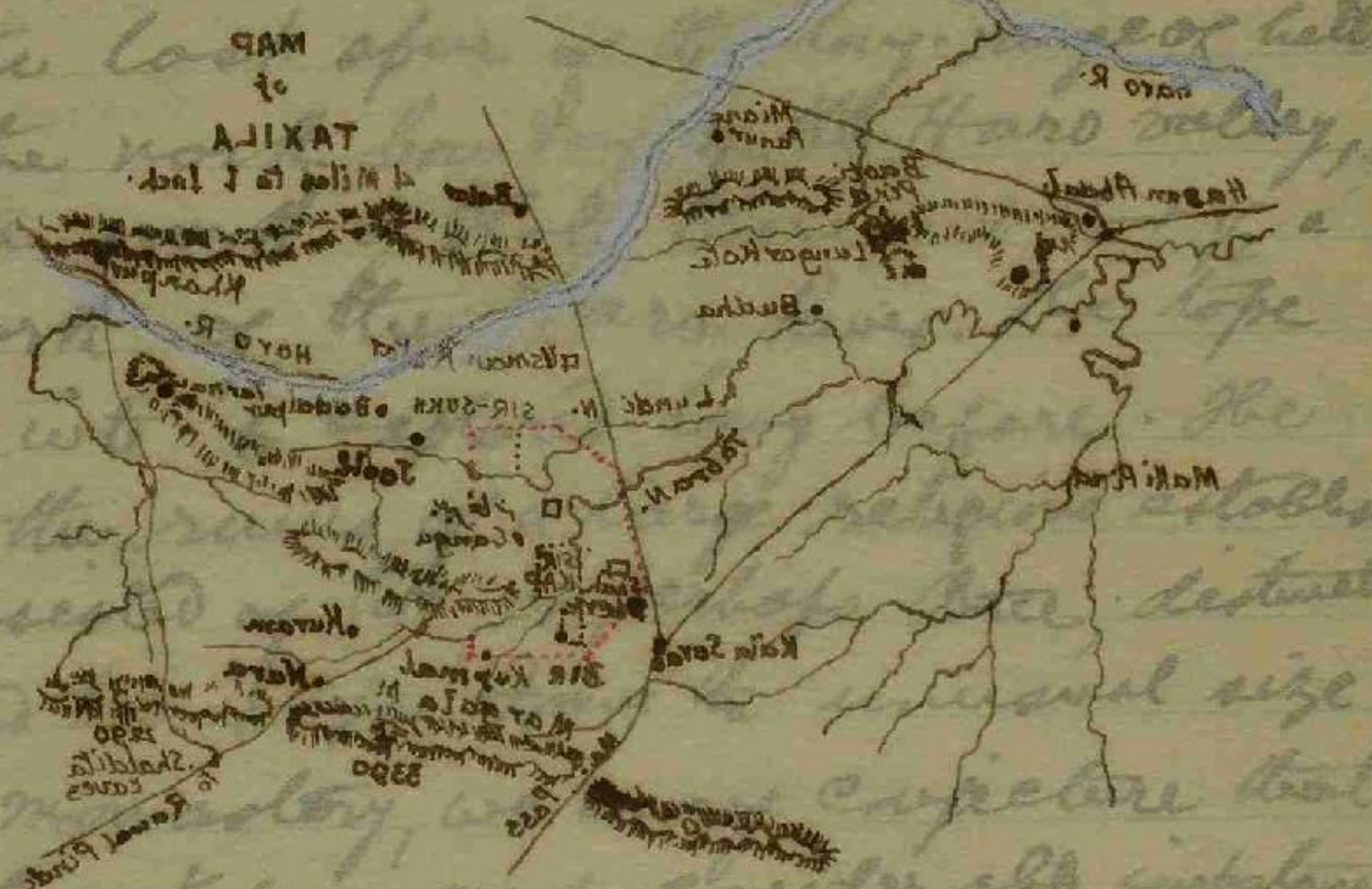
quantity of lapis lazuli in small fragments, just such as I afterwards discovered scattered over the Bir Mand near Shah Tepe, but which are not found at all amongst the excavated remains of Musiliya.

In the gorge between the Bala Hasan & the three sides of Langar-Kot was the name closing the open side. These square for miles so found & in it this Stupa can not be Asoka. (Not other ruins nearby).



I. Bala

The tope position on which forms a mile & the two have been dug remains are ment, which e monasteries, of the large the estab



II. Bâdarpur

XII - Jâoli

XIII - Lardâwa

XIV - Kurmâl

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There were topes and accompanying monasteries at all these places & a few others situated in the Haro valley within a few miles' radius distance of Shah-Dheri to its north east. The tope at Bódarpur known as the biggest there in the Raja's dhab 100 ft in diameter. A complete skeleton was discovered in the tope here (or at Jamálwa as some say), as confirmed by Raja Haidar Baksh, the Gakar chief of Khanpur. The deposit of the entire body instead of a few pieces of bone from the burnt ashes, was sometimes practised by the Buddhists as in the case of Kashyapa Buddha near Srâvasti, but the practice was so rare that this Bódarpur deposit is the first & the only example that has yet been met with amongst the many hundreds of topes that have been explored. ...

The remains at Kermál (also Kermilgarh and Karma Pirdha) and a few caves nearby are connected with the history of the great king Asoka. His place is in the south of Shahpur tope & to the east of the Bir road. During his stay at Takshasila Hiuen Tsang visited the Stupa which the people had built over the spot where Kunâla the eldest son of Asoka had been deprived of his eyes through the false accusation of his step-mother. The story is told at some length by Beamay, from whom we learn that the prince's sight was afterwards restored and the wicked step-mother duly punished. The position of the spot is rather ambiguously described by Hiuen Thsang as being "outside the town on the south-east side, and on the north flank of a hill which faces the south." ... The position

Kermál

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of the chief tope of Kurmâl Tallies as described by Hwen Thsang, so exactly with the site of the Kurmâla stupa that there can be little hesitation in proposing the identity.

The old monks showed much good taste in choosing secluded & beautiful spots with copious springs of water for their monasteries.

XV. Gajipur (Rawalpindi)

Five miles to the north of the present Rawalpindi there are certain remarkable mounds. People call it Bhurpi, which means a ruined tope, the term Stupa being applied only to topes that are actually standing such as those of Manikyala. Here is another Bhurpi, in a village of that name, just half way between the Sehân River and the cantonment of Rawalpindi. On this site, there had formerly been a large city, one Kos or about 1¼ miles in length which was called Gajipur or Gajipur, and which was chiefly occupied by Sonâls who are a division of the Jâts. A small village named Gajni still exists about 3 miles to the north of Rawalpindi and as it is on the same bank of the stream as the cantonment it most probably preserves the old name of the City. The City was on the high road leading to the Shâhdîta Pass or the Margala range. Shâhdîta itself is famous for a large cave which is much frequented by the Hindu pilgrims.

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XVIII. Jalalpur or Bukephala

جہلم دریا کے دہانے کنارے

یہ جہاں سکندر کا کیمپ تھا اور اسکا گھوڑا مرنے کے بعد دفنایا گیا تھا + ~~کچھ~~ کچھ دور دلاور اور ڈارا پور کے کھنڈرات ہیں + جلال پور جاوا نام گرجھاک تھا اور آئین اکبری میں گرجھاک دیا ہے +

Moghal Beg surveyed the country in A.D. 1784 عیسوی 1794-

کوئی کوئی دلاور کو وہ جگہ بتاتے ہیں جہاں گھوڑا دفنایا گیا تھا - اور اس علاقہ کا نام Bukephala یا Bugiad یا Bugiad +2 بتاتے ہیں

XIX - Mong or Nikaea

جلال پور سے چھ میل شمال کی اور دلاور سے چھ میل

جنوب کو یہ گھوگہ یا ٹیلہ اور کہیں کہیں ٹوگ یا ٹلہ کہلاتا ہے اور کہتے ہیں کہ اسکو راجہ ٹوگ یا ٹلہ نے آباد کیا تھا

He is also called Raja Sankha which I take to mean King of Sakas or Saeae. His brother Rāma found Rāmpur or Rāmnagar the modern Rasul which is 6 miles to the north-east of Mong and exactly opposite Dilāwar. His sister Son, named Kāmkamārath, was Raja of Girjhak or Jalapur. The old ruined mound on which Mong is situated, is 600' x 400' and 50' feet high and is visible for many miles on all sides. It contains 976 houses built of large old bricks & 5000 inhabitants, who are chiefly Jāts. The 8 wells are very numerous, their exact number according to my informant being 175.

I have already stated that I take Mong to be the site of Nikaea, the city which Alexander built on the scene of his battle with Porus.... Moga is the same name as Moa and the coins of Moa or Maues are still found in Mong. But the commonest Greek monogram on these coins forms the letters NIK, which I take to be the abbreviation of Nikaea, the place of victory, the old name of the place which the king Moga renamed Moga-grama after increasing & rebuilding it. His name, in the spoken dialect, would be shortened to Mogaon and Mong. Coins of all the Indo-Scythian princes are found at Mong in considerable numbers, & I see no reason to doubt that the place was old as the time of Alexander.

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XVII Sakkrabasti.

Sakkra or Sakka is a small village in a bollard of the hills at the top of Bakrâla Pass, nearly 24 miles to N.W. of Jhabua & 5 miles to the South of Dhanôli. The old Muhammadan carriage road avoided this steep pass by a long detour up the bed of the Bakrâla River to Dhanôli but the pass was always used by travellers both horse & foot. The hill above the village is called Sakkrawâla Pahâr or Sewâwala Pahâr, or "horse-hoof hill". The latter name was derived from a small circular mark in the old pass which the people called the hoof-print of Rawâla's horse made when he was in pursuit of the Râkshasas. The mark was obliterated in making the new road but the place is well known to the people of the Western Bargis. A straight mark on the rock in the same place was called the sword of his sword when he killed the Râkshasa named Sakka. In writing this name I have adhered to the spelling of my illiterate informant but there can be little doubt that the demon Sakka is intended for the Chief of the Sakas or Sacæ as the Indian people give the name of Raja Sankhâr to Vikramaditya of Ujjain. The position is naturally strong and tradition says that the surrounding hills, which are about 2 miles in circuit were once crowned with walls. At Dhanôli near the end of the range, the same large bricks are found, with cut stones & the old coins in considerable numbers. The presence of the large bricks and the Buddhist name of Dhanôli are sufficient evidence of the antiquity of the position, which is confirmed by tradition & by its evident natural strength which alone would have led to its early occupation

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The Legend of Rasālu and Rustam

The name of Manikyala is said to have been derived from Raja Mānu or Manik who built the great stupa to the village. Of this tradition is probably correct, as I discovered a coin and relic deposit of the Satrap Jihonija or Zeionises, the son of Manigal in a small tope to the east of the village. The old town is also said to have been called Mānikpur or Mānikpur, and it is so named in all the versions that I have heard of the curious legend of Rāsālu, which place the residence of the Rakshas or Demon is the old city to the north of the great tope. As the capital of the Rākshasas it is sometimes also called Bēladundar, or the "city of injustice"; but as this is the usual name that is applied to any bottle city in eastern legend it can only be accepted as a mere epithet. Indeed the very same name is given by Firdausi to the city of King Hafar "the eater of human beings" who was killed by the hero Rustam. But as these are the main points in the story of the hero Rāsālu, the slayer of the man-eating Rakshasas, it may be inferred that the two legends had a common origin and therefore that they must have belonged to the same place. I think also, that the name of King Kafar may be identified with that of Kirtas, the human enemy of Il, ... According to all the legends account which I have collected, Rāsālu, or Sālivāhan Raja of Syalkot, was the enemy of the seven Rakshasas who lived at Manikpur, or Udeinagar to the west of the Jhelum. The former place is the well-known

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Manikyala, and the latter is most probably Sahrabasti in the Bakrâla Pass, and the Sagala or Euthymedia of Ptolemy. Every day those Rakas ate a man, the victim being drawn by lot from the people of Mânekpur. One day Râdâlur came to the city, where he found a woman cooking her food and alternately weeping and singing. Astonished at her strange behaviour, Rasalu addressed the woman, who replied — "I sing for joy because my only son is to be married today and I weep for grief because he has been drawn by lot as the victim of the Rakshasas". "Weep no more", said Rasalu, "and keep your son, for I will encounter the Rakshasas". Accordingly the seven demons were all killed, except Jhera who is said to be still alive in a cavern of Gandghar, whence his bellowings are occasionally heard by the people. ..... Accepting this view of the legend as, at least a very probable one, we may easily explain the present appearance of Manikyala with its numerous relics of religious edifices without any trace of extensive city or fort by the fact that the great capital of Manikpur was the ideal creation of the Jatakas to give reality to the tradition, while the topes and temples were the substantial creations of devout Buddhists which were steadily increasing in number as long as Buddhism was the prevailing religion of the people.

The legend belongs essentially to the district of Rawalpindi between the Jhelum and Indus, but it is well-known at Rawalkot near Lahore, the legendary residence of Raja Sirkap and also among the Gujars of Bareja & Sahāranpur, as the upper course of the Jumna, where it was carried by the migratory Gujars.

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Notes from Archeological Survey Report of Vol. XIV
General Cunningham's tour in the Punjab in 1878-79 (Lodiana 1882)

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1. Manikyala.

The great Stupa of Manikyala stands on the crest of a high ridge just 16 miles to the S.E. of Rawalpindi .... On all sides it is surrounded by ruins of temples, stupas and monasteries, which are prominent features in the landscape, owing to the peculiar formation of the country. Long parallel depths of coarse friable sandstone, standing at a very steep angle cross the whole breadth of the position from north-east to south-west. . . . . .

To the north of the Body gift Stupa No 1. opened by General Court, I saw Twenty places of Stupas* 20 ft in height which was built by Asoka. This is a mistake, and it should be South, which would identify Asoka's Stupa with the great Manikyala tope opened by Ventura.

To the east of the "Body gift" stupa at a distance of 50 li or upwards of 8 miles I saw Twenty places of monastery and a Stupa 300 ft high which was built on the spot where Buddha had overcome a wicked Jakshas. The monastery on an isolated hill contained 200 monks.

The last site I visited was Moter-ki-dhok, a small hamlet opposite the village of Lungar, nearly 3 miles to the South of the great Stupa, at the junction of two deep Ravines. . . . He named is also called Moter-garhi. The land is in the possession of a Gurzuti Brahman, who says that his ancestor came from Delhi to Kharoola (the Gakhar capital) in the time of Manik Rao, the founder of Manikyala.

With regard to the age of Manikyala I may mention that no coins of pure Greek kings are found there, whereas at Shah-Dheri or Taxila, they are found in great numbers. It would seem, therefore, that the site was first occupied during the time of the early Indo-Scythians, and I think it not at all improbable that the place may turn out

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* घ्र in N.W. Punjab

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name to the satrap Manigal, the father of the satrap Jihonia, or Zeionises. The occupation of the site is certainly as old as the time of Manigal, as I found a coin of his son Jihonia in company with another coin of the paramount Sovereign, Kujula-Kara Kadphises in the relic Chamber of a stupa on Saraila-pind, just 1 mile to the east-North. east of the great stupa. Jihonia may have reigned about the beginning of the Christian era.

2. Rawa-Ka-Dheri.

Due south from Rawal-Pindi and 24 miles from the Manikyala stupa, on the high road leading to Chakowal, there are several mounds lying between the village of Rawa-ka-kuid and Sarjyspur. The mound opened by Ventura, and mentioned by Genl Court I believe to be the remains of a large monastery attached to the stupa, and may be identified with that which Hiouen Thsang mentions as standing on the site where Buddha had pricked his body with a bamboo spike to nourish a starving tiger with his blood. — — —

I got two silver coins in my excavations both of which had been burned in the fire which destroyed the town. One of the coins was quite obliterated, but the other belonged to Syalpati Deva, who reigned in the beginning of the tenth century. I may be guessed therefore that the place was destroyed during one of the campaigns of Mahmud of Ghazni.

3. Shah Dheri or Taxila.

The principal remains at Shah-Dheri are the two ruined cities of Sir-Kap and Sir-Sukh. All the people agree in stating that Sir-Kap is only a slight alteration of Sir-Kat, or the cut-head. Now this is the exact meaning of 'Taksha-Sira, or Takhasira, which was the Buddhist form of the name. The original Sanskrit name was Taksha-Sila nagar

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or the city of "Cut Stone". But the Buddhists, by the slight alteration of l to r, were enabled to invent the famous legend of Buddha cutting off his head to offer to a hungry tiger. The original name is preserved by the Greeks in Taxila, which is a very exact transcription of the Pali Takka-sila. But in spite of the prevalence of the Buddhist legend, the place was still called Takshasila even in Buddhist records as we find in the Copper-plate inscription which was found in Sir-Sukh (R.A.S.'s Journal vol. XX, p. 221- Dowson). The date of this record is most probably very close to the beginning of the Christian era. But in the time of Mahmud of Ghazni the place was still called Tâkhasir. The people here are quite unanimous about the meaning of Sir-kap as the 'severed-head', and they all quote the legend of the Raja who used to play with Sbaroops at Chaupat for heads: and when he won at each he always did by fraud the lower-had his head cut off, and therefore the Raja got the name of Sir Kap or Sir-Katne-wala, or the beheader.

For the other name of Sir-Sukh the people give no meaning and are content with saying that he was the brother of Sir-Sukh. But I believe that it is only a corruption of the old name of Chhabara-Chuksha as found in the Copper-plate inscription extracted from the Stupa of Lisko Kuesulako in the village of Shahkia inside the enclosure of Sir-Sukh. The old name would have been pronounced as Chhabara-Tsuksha in the Western Panjab, which is so close to an approximation to Saharsukh that the present name of Sir-Sukh would certainly have been suggested by the neighbouring name of Sir-Kap.

But the town of Chhabara-Chuksha is stated in its own inscription to be situated to the north-east of

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~~Taksila~~ Takhasila, which is the very position which Sir-Sukh bears to Sir-Kap, and consequently Sir-Kap must be Taxila.

Besides the ruins of a Greek Ionic temple at Mohra Maliâr outside the walls of Sir-Kap, there are the remains of a second Greek temple of the same Ionic style inside the city. The former is identified with a temple described by Apollonius, and the latter with the temple of the Sun, as described by the same author. This temple was clearly inside the city and is described as possessing statues of Alexander and Poros, the former of gold, the latter of bronze. The walls of the temple were of porphyry encircled with ornament of gold and the image of the Sun was adorned with pearls arrayed in a symbolical order. Here Nasr, the great treasure-seeker had dug up a large column, and secretly broken it up into small pieces in the hope of discovering gold inside.

About a mile distance, To the north of the city there is the Kattle Jhandiâla mound, the ruins of a very large Vihâra, 181 ft by by 114 feet broad.

To the east of the old city ~~which appears~~ there is the Meri Hill covered with ruins. Haro River passes at its eastern end. All the salient points of the hill (100 ft above the plain) are crowned with Buddhist buildings I traced four distinct groups, each consisting of a stûpa and monastery or a stûpa and vihâra with other small buildings and one or two tanks.

Shah-Dheri is to the south-east of Sirkap.... A seal of dark-clay is stamped with old Nâgari characters of the seventh or eighth century. I read the letters as Śrî Gobila, a man's name श्री गोबिल
Here is another seal of bright red clay stamped with the Arabic word [illegible] jiâl nasal, a sword

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The old Indian Coins, with their weight and values were the following:—

Gold....	1 suvarna	140 grains = 25 silver	Kârshapanas
	¼ do.	35 grains = 6¼	do.
Silver....	1 Kârshapana	56 grains = 16	Copper panas
	½ Kona	28 grains = 8	do.
	¼ Tangka	14 grains = 4	do.
Copper----	1 pana	140 grains = 80	Cowrie Shells
	½ Ardhapana	70 grains = 40	do.
	¼ Kâkini	35 " = 20	do.
	⅛ Ardhha Kakini	17½ " = 10	do.

4. Châsa

Thirty miles to the west of Rawalpindi and 24 miles to the east of Shah-Dheri, there is a large town, was called Fatehjang but which is equally well-known by its Hindu name of Châsa. There is deficient supply of water, but the town is favorably being situated at the point where the two roads to Khushâlgarh & Kâlâbagh separate. The site is certainly an old one, as is proved by the number of ancient coins which are found here, ranging upto the time of the Greek kings. The great mound of Châsa known as the Chasa-dheri, has the reputation of containing a great treasure

5. Mari

On the eastern bank of the Indus opposite Kâlabâgh, stands the bold and picturesque hill of Kafir-Kot, with the town of Mâri lying at its western foot. Here are the remains of several temples. A great fair is held on the top of the hill in the month of Vaisâkh. Here hills belong the Salt-Range

The town of Kâlabâgh is picturesquely situated on a long bay after of the Salt hill.

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6. Kafir Kot of Tel Raja

Called Devata-Kot or Deokot by the Hindus, is situated on a projecting spur of the Khair range of the hills overhanging the Indus just 8 miles below the junction of the Kurram River, about 1000 ft above the Sea. level

The tradition is that there were three brothers, named Jib, Bil & Akil each of whom built a fort and named it after himself, named Bil-Kot or Bilot (25 miles below Kafir-Kot), and Akil-Kot or Akilot, near Akra in the Banna valley. The people believe them to have been Pandus, or even call them Devatas, whence the name of Devata-Kot.

7. Ram-Kund

About 3½ miles to the north of Kafir Kot and ½ mile to the South of Kundal, there are two sprays of clear water at the foot of the hill, near which lay the waters of the Kurram River. There is a Hindu Shrine with large grave-yard nearby and the Shrine of Sultan Bozid (Bayazid), an Arab, who settled here many hundred years ago. It is believed to have caused the Sprays to issue from the hill.

8. Rokri

A small town on the east Bank of Indus below Mianwali; an old Buddhist place. The remains (pieces, plates, bricks etc) found after the bank was cut in 1868, now collected in Lahore Museum

Mr Priestly in 1868 was informed that some 30 years before a large brick was found bearing an inscription which was then read (or translated) by a learned Brahmin of the place:—

Sila thâpu thapiyân Abdu nâmo Kumbhâr
Bâl telân di pakiyân, Sultân Sikandar
diwâr

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"The brick-maker who cast these bricks was Hoder by name, a Kambhâr; he burnt them with fuel of the mustard plant in the time of Sultan Sikander" Now this was a most gross imposition on the part of the Brahman as the Jayjo is a very common one and is applied to most forts which are said to be as strong as the "wall of Alexander."

Ideas of the fort of Cline the Clinicopate of Huen Tsang in which Kanishk kept the Chinese hostages, it is said:- Ese intân pathiyân Lalu Kumhâre.
" Jesi Shâh Sikandari dewâre.
"Like as the bricks made by Lalu the potter, such were those of the "wall Alexander."
So also Minhaj describes the fort of Bibaunda near Kanauj to be "as stout as the wall of Alexander."

2 as to pb "Kirti Stu"

9. Van-Bachrâu

Our road from Khushab to Isakhel nears the Indus river, then the Jehlum, fifteen miles to the South-east of Miawali. Vâu means a baoli, and is stated to have been made by Akbar, & the present village was established at the same time. Both the mound on which the village is built is an old site. The small thin bricks 6½ x 4¾ x 1 inch are a certain evidence of the Mughal period.

10. Amb

The old town of Amb is situated inside the Salt range and quite out of sight from the plains. It is exactly 5 miles due south from the Sakesar Peak, which is 5010 ft high and is the loftest & most remarkable point in the Range.
The temples are attributed to Raja Ambarisha who is also supposed to have given his name to the town, about 100 A.D, according to a Pundit. But the temples are

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all of the Kashmirian style and their most probable date is 800 to 950 A.D. during the rule of the Brahman dynasty of Kabul.

11. Bhera

The present town of Bhera, or Bheda, was founded by Sher Shah in A.H. 947, or A.D 1540, near the famous shrine of Kâr Kâyanâth whose descendant now lives near his tomb. The old town of Bhera was on the opposite or western side of the Jhelum River close to Ahmedabad where there are three large mounds, called collectively Bherâri or Bherâ deh, or the "mound of Bhera". Its original name is said to have been Bhadravati Nagari and is referred to Raja Bhadra Sen, who gave a horse for an Aswamedha sacrifice. Of Raja Jobnâth of whom I had heard so much but a former visit, I could hear little or nothing. (Ar. Surv. Vol II). One man alone said that Jognâth as he pronounced the name, was the son of Raja Bhadra Sen. I suspect that the name of Jobnâth is only a slightly altered form of Jobnâs or Yavanâsva whose Aswamedha horse was carried off by the Pandus from Bhadravati

The oldest certain mention of Bhera is by the Chinese pilgrim Fa Hian, who shortly after A.D 400 crossed the Indus from So-ha or Banna, into the country called Ki-cha or Ki-lá on his way to Mathura. He gives no account of the country but simply states that the law of Buddha was prosperous and flourishing.

Firishta calls Bhera "one of the ancient cities" of India, and says that Kedar, or Kaid Raja, after conquering the Panjab, established himself there and reigned for 43 years. According to Ferishta's Chronology this happened shortly after the time of Rustam. But as this very Kaid is the well-known

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Gakkar Tahief, who abo conquered the Panjab and established himself at Bhera, where he reigned for 43 years, we have a doubtful cheque on his antiquity in the legendary history of the Gakkars, which places Raja Kaid only 26 generations before Mahmud of Ghazni. At 25 years to a generation this would place him 650 years before A.D 1000 or about A.D. 350. This however is not the Gakkars chronology, as they all agree in the belief that Kaid came to India in the time of Afrasiab. But whatever may be the true date of King Kaid the tradition of his settlement at Bhera is undoubtedly a very old one.

I think it possible that there is a still earlier mention of Bhera or Bheda in the two classical authors Virgil & Vibius Sequester. The former calls the Jhelum River "Medus Hydaspes" and the latter describes the Hydaspes as flowing past the city of Media. Here I take Medus & Media to refer to the old city of Bheda, which was situated on the Hydaspes or Jhelum. The interchange between the letters B and M is very common.

In the time of Mahmud of Ghazni Bhera had a ruler of its own, named Biji Rai, who was tributary a dependent of Anand Pal, the great king of Peshawar and Lahore. As the city was reputed the wealthy Mahmud of Ghazni made an expedition against it. The campaign is described by Utbi under the name of Bhâtia, which Sir Henry Elliot has conclusively shown must be Bhera, as the name is variously written as Bahadiya, Bhadeja &c while the Raja took refuge in the hills, which he could not have done, had the place been near Multan, as some writers have supposed.

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According to Utbi (Tarikh Yamini, Elliot Vol II pp 29-30)

"Mahmud marched towards the city of Bhatia (Bhera or Bheda), the walls of which the corps of an eagle could not surmount, and which was surrounded by the ocean with a ditch of exceeding depth and breadth. The city was as wealthy as imagination can conceive in property, arms & military weapons. There were elephants as headstrong as Satan. The sultan that time was Biji Rai.

When Biji Rai saw the desperate state to which he was reduced, he escaped by stealth and on foot into the forest with a few attendants and sought refuge on the top of some hills. The Sultan despatched a select body of troops in pursuit of them and surrounded them as a collar does the neck and when Biji Rai saw that there was no chance of escape he drew his dagger, struck it into his breast, and went to the fire which God has lighted for infidels and those who deny a resurrection, for those who say no prayers, hold no fast, and tell no beads. Amen."

The next mention of Bhera is in A.H 618 or A.D 1221 in the time of Chaugez Khan, who sent—

"Furtai visit the Umaras of Mughals & pursue the Sultan (Jalal-ud-din) beyond the Sind, which he passed over and then reached the banks of Bhet (Behat or Jhelum) which is a country of Hindustan then held by Kaer-ud-din Kermani one of the Sultans nobles. Furtai conquered that country and took the strong fort of Bhera, and after ravaging that neighbourhood he went towards Multan such as there were. 100 slaves there he ordered that the population of Bhera should be turned out to make floats of wood & load them with slaves for the Manjanicks. So they floated them

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down the river, and when they arrived at Mullán the Manjaniks were set to work & threw down many of the ramparts of the fort."

In A.H. 644 or A.D. 1246, in the beginning of the reign of Nasir-ud-din Mahmud, his minister Ulugh Khan led an expedition to the Judh Hills to wreak vengeance on the Rana who in the previous year had acted as a guide to invading Mughals. The ruler, named Jas Pál Lehrá was conquered and his country ravaged from the Jhelum to the Indus.

In A.H. 801 or A.D. 1398 Timur crossed the Indus and entered the desert country skirting the foot of the Salt Range. Here he was waited upon by "the Princes and Rajas of the mountainous country of Judh" with presents, who were favourably received as they had previously tendered their submission to Prince Rustam." (Timur's Memoirs, Elliot Vol III pp 410 & 482 in part)

On Babar's first invasion of India in A.H. 925 or A.D. 1519 he confined his operations to an attack on Bhera. Crossing the Indus at Nilab he made a rapid March via the Sangdaki Pass and Kalar Kahar to Bhera where he encamped on the bank of the river to the east of the town. The next day he levied a ransom of 400,000 Shah Rukhis, or less than 2 lakhs of rupees. He remained one day in the fort of Bhera, which he says was called Jahán-Numá and there he received submission of the neighbouring town of Khushâb.

From Babar's statement that the river was to the east of the town, it is clear that in his time Bhera was on the west bank of the Jhelum. His is placed beyond all doubt by his subsequent mention that he afterwards "marched and encamped on the Resang grounds which skirt along Bhera towards the north." On

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the west bank there is a long stretch of rising ground towards the north, while on the east bank the country is uniformly level & flat.

When Humáyun was driven from India in A.H. 947 or A.D. 1540, by Sher Shah, he was pursued by Khawas Khan to the Banks of the Jhelum, where his brother Kámrán deserted him, and fled through the Judra Hills to Kábul. Humayun then turned towards Meeltan (Elliot & Elliot Vol IV pp. 387-88); Sher Shah delayed sometime at Bhera and it was during this halt that he must have founded the new town of Bhera on the eastern bank of the river. Sher Shah afterwards marched through the hills of Pabnáin & Gorjhák for the purpose of selecting a fitting site for a fort to keep the Gakhars in check. It was then that he chose the position of Rohtas the building of which was begun in the same year A.H. 947 or A.D. 1540; and as this is the date of Sher Shah's mosque near the present town of Bhera, I have no doubt that the new town was founded during the king's halt at Khushâb.

During Akbar's reign Bhera possessed a mint for Copper coinage, but I do not recollect ever having seen any of his coins with this name. But the names of the mints are so rarely given upon his copper coins that the non-appearance of the name of Bhera is of no importance against the positive testimony of Abul Fazl (Ain-i-Akbari).

In A.D 1757 Bhera, Miánie & Chaksáni were sacked by Mir-ud-Din, the General of Ahmed Shah Abdali, the two former have recovered long ago but Chaksáni was soon deserted & is now only a desolate mound in the desert, 10 miles to the east of Shahpur. This is not a solitary instance of the ravages to which

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a border country is subject, as there are no less than 270 of these deserted village mounds, in the Bár or doáb of the Sbahpur district alone.

In 1868, the population of Bhera, according to the census, amounted to 14,500, and may now be 16000 persons (in 1882)

Pir Kayanalth.

Near the present town of Bhera, there is a famous shrine of Pir Kayanálth or Guru Kayanálth, who is said to have been the son of Pir Ratannálth, whose shrine is at Jalálábád. His legend is as follows. About 2100 years ago, Ratannalth made a pilgrimage to the sources of the Godaveri River, where several thousands of Siddhs, or holy men, were assembled. At the distribution of food he demanded a double share, to which all the holy men naturally objected. Ratannáth then made an image of a child by rubbing his hand on his body, and then gave it life, after which the figure became known as Bálá Kayanáth or the "body-made child". This mysterious child grew and eventually succeeded to more than the reputation of his creative father. Two yearly melas are held at his shrine, one at the full moon of the month of Mágh, the other on the Siva-ratri. Both Hindus and Musalmans attend from all parts, from Multan & Lahore, from Peshawar & Jalálábád and even from Kabul. All the forest-work officials, it is said, particularly reverence this shrine.

The shrine itself, close outside the town, is just like a very common Musalmán Shrine tomb, with a single dome and one small door. There are several lingams under a tree close by. According to the Jogi at the Shrine at Salz-pind or Vijjhi, Ratannath was a disciple of Gorakhnath, Raja of Nepál. The mound at Salz-pind is said to have been turned upside down by him, and

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his feet are now worshipped there.

The present Jogi of Kayanath's shrine, named Lakernath, or as the people express it, the present occupant of his gaddi or throne is apparently in very comfortable circumstances. He wears a choga embroidered with gold, a gold necklace set with stones and several other pieces of finery. I may mention that some Muhammadans on approaching him touched his feet, and after several Salaams addressed him as ... etc. He is quite as much respected by Musalmans as by Hindus, and members of both communities come to make offerings at his shrine.

12. Vijjhi or Sabz pind

Seven miles to the north-east of Bhera, and 30 miles from Shahpur, there is a lofty mound of ruins close to the village of Vijjhi, called Sabz-pind, or the green-mound. It is also called Lal pind, or the red-mound. The first name is derived from the green caper bushes which grow all over it, and the second name from the country of broken pottery which covers it. Vijjhi is the name of one of the villages ...

A small image of Maheshasuri Devi 9 inches in height was discovered some years ago. It shows that there must at least have been one Brahmanical temple, which was no doubt built during the flourishing period of the Mahuvan dynasty. I obtained only two coins, one of the Indo. Scythian Bazo Deo or Vasu Deva and the other of the Indo-Scythian Vasu Deva, the last of the Little Yuchi or Later Indo-Scythian princes. The place must therefore have been in existence at least as early as the beginning of the Christian era.

13. Jhelum

The relics found here are of two distinct kinds, in metal and in stone. The former are the most ancient and probably date as far back as the time of the Greeks

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the latter belong most probably to the Flavio-Lupi period of the Kashmirian rule, to which period most of the existing temples would appear to belong.

14. Sohdara.

For several centuries before and after the Muhammadan conquest of India the chief passage of the Chenab river was at Sohdara, 5 miles above the more recent Ujh of Ujh. Its name is variously ~~described~~ derived; the Brahmans of course, being in favour of Siva-dara, or Seo-dara, while the mass of the unlearned people refer it to Sohila Raja the Chief of the Sohdis, who, they say, is the same as the famous Hodi or Hudi Raja, the antagonist of Rasalu, the son of Salivahan. Raja Hudi is also said to have been a Gabbar, who fought successfully with Salivahan and obtained his daughter Saran as his wife. Raja Hudi afterwards seduced Kokila the wife of Rasalu, and by her became the father of Jeji Gheji and Seji, the acknowledged progenitors of the Jewani Ghebi and Syal tribes.

Sohdara is described by Abul Fazl as possessing a high brick mound; the bricks used were 11 X 11 X 2¼ inches. According to the people this tower was called the Sir Minar, and was built by Malik Ayaz a favorite slave who accompanied Mahmud of Ghazni to India and whose sister Mahmud married. It seems probable that Sohdara may have formed the Jagir of Ayaz.

In later times Ali Mardan Khan had a house at Sohdara, and the town was then named Ibrahimabad after his son Ibrahim.

15. Sialkot

The ancient city of Sialkot is situated on the north or right bank of the little River Aysk (Ayga), 25 miles to the east of Wazirabad. On the north side stood the citadel on a mound or tilla, 700 ft square, which rises to a height

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of 49 feet above the street of the City

The Ayak river is 150 ft broad with steep banks. The bridge was originally built by Shah Daulah of Gujrat, and since been modified providing more waterway.

The foundation of Sialkot is attributed by the Brahmans to Raja Sal or Salya, of the Mahabharat, after whom it was named Salyakot, which was gradually changed to Syalkot or Sialkot. The popular attribution, however, is to Salbân, who is identified with the famous Salivâhan. This story is universally believed and has been published by General Abbot from a Persian manuscript, giving an account of the City and its old rulers (B.A.S. Journal Vol XVIII-p. 177). In this record Salivâhan is succeeded by his son Rasâlu, who is followed by Raja Hodi. This agrees with the generally accepted legend of Raja Hodi, who was the antagonist of both Salivâhan and Rasâlu. And if there is any truth in the story that Hodi was the father of Sejji, the proprietor of the Syals, then Sejji himself must have been the founder of Syalkot. If the mound on which the fort stands was less lofty I should be inclined to assign the foundation to Syalapati Deva, the Brahman King of Kabul about A.D. 800. But the great height of the fort as well as of the city, point to a much earlier date long before the Christian era. The coins that are found there give the same evidence, as I obtained specimens of the Greek kings Philoxenes, Apollodotus, Dionedes & Zoilus, and I hear that the coins of other Greek princes are found there in considerable numbers. I think therefore, that Raja Salya has a much better claim than the two ubiquitous Salivâhans.

The fort was rebuilt by Muhammad bin Sam after its capture from Khusru Malik in A.H. 580 or A.D. 1184. On Muhammad's return to Ghazni the place was besieged by Khusrau; but he was obliged to raise the siege and retire to Lahore in A.H. 581.

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16- Parasarur

Parasarur is an old town, 20 miles to the South east of Sialkot. Its foundation is of course attributed to Parasurāma, after whom it was named Parasurāmpur It stands on a high mound, and once possessed a fort or citadel, the remains of which have only disappeared since the British occupation. In the Gazetteer, its foundation is attributed to the time of Ramāyan, but it was besieged by the famous Jalal-ud-Din of Khwarazm some 300 years before the time of the Mughal Emperor. During the seige Jalāl-ud-Din was wounded in the head and when the place was captured the whole garrison was put to death. As it was visited by Babar on his way from Sialkot to Kālanor and Kānbarān in A.H 932, or A.D 1525, it is impossible that it could have been deserted when Humayun ascended the throne.

At Parasarur I obtained coins of the Greek kings Apollodotus & Zoilus, and of the Indo-Scythians Azas, Wema Kadphises, Kanishki & Vasu Deo, as well as specimens of the early rajas of Kashmir and of the Brahman Kings of Kabul. Its early occupation is therefore certain and its continued existence is shown by the almost unbroken series of Coins both Hindu & Muhammadan, which are found on the site

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گورونانک کا وطن مالوف و مولود

17- Ransi or Narasinha

On leaving Sáhala (the Sangala of Alexander's historians and the Sangala wala tibba of the present day) Hwen Tsang travelled eastwards through Na-lo-seng-ho or Nardsinha & past a great city, which can only have been Lahore, to Chinapati, a distance of 500 li, or nearly 83 miles.

Between Sanglawala tibba & Lahore, close to the village of Ransi, there is a great mound of ruins, which I feel confident represents the ancient town of Narasinha. It is 9 miles to the south of Shekhupura and 26 miles to the E.S.E. of Asarur, and about the same distance to the west of Lahore. As Ran & Nar are constantly interchanged in Indian names as in Rand and Narod near Gwalior, so Ransi is only a well-known form of Nar-si or Nar-Sinha. The place was probably of some consequence in early days as I find the Narasinhavatara are placed by Varáha Mihira in the north-western division of India along with other Punjab peoples. There was a small fort (150 ft square) and a village to the north of it, whose long mound is 1750 ft in length, with another high mound beyond with the tomb of Naogaja (42 ft in length) named Hadi Harmáyan and a number of graves. On the fort mound there is the tomb of second Naogaja (20 ft long only).

Near the village on the south-east, there is low mound covered with graves amidst which stands the very holy shrine of Shah Abdál. The shrine is now in a ruinous state, and except the loose bricks was found are inscribed with the name, which must once have been inserted over the doorway. The old bricks used in this tomb, all of which were brought from the fort mound, are 11½ × 11½ × 3¼ inches. They are all curiously marked by one, two, or three finger strokes, forming semicircles, which must

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have been made while the bricks were still soft. A few have the finger marks quite straight, but the... show reserve the same deteriorations of age, two or

18. Bargh-Bacha Mound.

I have grouped these mounds together, because the story connected with each forms part of the one well-known legend of the "Seven Tiger-cubs" and the hero Raja Rasâlu. The curious legend is well-known all over the Northern Punjab, from Peshawar to the banks

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گورونانک کا وطن مالوف و مولود

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The old bricks used in this tank, all of which were brought from the fort mound, are 11½ × 11½ × 3¼ inches. They are all curiously marked by one, two, or three finger strokes, forming semicircles, which must

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have been made while the bricks were still soft. A few have the finger marks quite straight, but they also preserve the same deteriorations of one, two or three finger marks, which probably denoted the work of three different potters, (or gangs of potters.) J.B.S.

All the wells in the village and all the towers have been built with bricks from the fort mound which must have been at least 40 ft high originally.

A pot-full (some 500) of large copper coins was found a few years ago in the ruins, which from their description must have been the well-known money of the Indo-Scythian kings Wema Kadphises and Kanerki. I obtained only six small copper coins of Gondophares. Gold beads are also said to be found occasionally.

(Vol-XXIII p. 203 of 1863-64) The tomb of Nao-goja, I believe to be only the remains of a recumbent statue of Buddha, after his attainment of Nirvâna or death. Similar gigantic statues of bricks & mud are still made in Burma which when in ruins, present exactly the same appearance as these Nao-goja tombs. As Buddha was believed to have died with his face to the east, all the Nirvâna statues with of course be placed in a direction from North to South, and as Muhammadan tombs in India are placed in the same direction, I believe that the early Muslmans took advantage of these Buddhist statues to form ready-made tombs for their leaders who fell in battle

18. Bagh-Bacha Mounds.

I have grouped these mounds together, because the story connected with each forms part of the well-known legend of the "Seven Tiger-cubs" and the hero Raja Rasâlu. The curious legend is well-known all over the Northern Punjab, from Peshawar to the banks

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of the Jamna. I have found it in two distinct forms, in one of which the opponents of the hero are all human beings, while in the other they are all Rākshasas or demons. In the first the seven enemies are the seven brothers Rapi, Sirkap, Sirsukh and Aruba with their four sisters Kāpi, Kalpi, Munda & Mandabi. Sirkap is addicted to gambling & his clubs are human heads which he invariably wins, until opposed by Rasāla. His addiction to human flesh connects Sirkap & his brethren both with the tiger-cubs of the earlier Buddhist legend and with the Rakshasas of the later one. But this connection is shown perhaps even more plainly in the name of Bāgh-baccha or "tiger-cubs" given to the seven joint tanks of Sirkap and his brothers & sisters. The names of these seven places which are still called by their own names, although they are better known by the general name of Aruba-Kāpi, are clustered together near the bank of the Bāgh-bacchā river about 25 miles to the west of Lahore, and 10 miles to the south of Shekhupura. The general name of Aruba-Kāpi is perhaps as old as the time of Ptolemy, who places a town named Amaketas or Amakapis as I propose to read it to the west of the Hydraotes almost in the very position occupied by these ruins. If this identification is admitted, then the names of the seven brothers and their four sisters must be as old as the second century and they will therefore, most probably, be the Buddhist designations of the seven tiger-cubs. That this was the case seems to me almost certain, as the seven names that have been handed down, without any variation whatever, are all descriptive epithets. Thus Kap means the 'trouble-up'; Sirkap, the 'emaciated' ; Arua, the 'raw'; Kapi, is the feminine of Kap; Kalpi is doubtful; Munda means the

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kaikess or 'maugg'; and ~~note~~ madeja or maudehi the 'lean'. Similarly the names of the man-eating Rakshasas are descriptive of their propensities. Thus bera means 'revengeful'; chandia the 'fierce'. tera the 'roarer'; and picheu or pisacu the 'cruel'.

In accepting these names as characteristic epithets for the seven hungry tiger-cubs, I infer that the Buddhists had represented in a material form, both by sculpture and painting, the ideal story of the 'body-offering', illustrative of Buddha's ~~tenderness~~ tenderness and compassion. As sculptured realities, the forms of the seven starving tiger-cubs would have excited the special notice of pilgrims and their names would soon have become familiar to the people. For these reasons I think the legend of the Sikhas & their brothers and sisters may be as old as the beginning of the Christian era.

The scene of this legend is placed by Hwen Thsang at 200 li or nearly 34 miles to the south-east of Taxila, at Manikyala, which is the exact bearing and distance from the second city near Shah-dheri. Fa-Hian simply states that this place was to the east of Taxila. But Sung-yun makes it three days journey to the south-east, which agrees exactly with $33\frac{2}{3}$ miles of Hwen Thsang.* ... Here then we must look for the famous stupa of the 'body-offering' of Buddha which two are of the 4 great topes of North-west India. This, I believe, must have been the great stupa which was successfully explored by General Court. The 'Huta-muerta' or body-offering" is twice mentioned in the inscription that was found covering the deposit.

"In comparing this Buddhist tradition with the legend of Rasâlu, the points of resemblance are

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* سندھو پار" غلطی سے ہیوانگ تسنگ دیا ہے - چاہیئے "سوہن پار" جو مانکیالہ اور ٹیکسلا کے نام مانکیالہ تبتی دیا اور نہ کوئی اور +

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sufficiently striking to appear. For the compassionate Buddha, who had left his wife Yasodharâ, we have the equally compassionate Rasâlu, who had given up the Society of his queen Kotilâ. As Buddha offers his body to appease the hunger of the seven starving tiger-cubs, so Rasâlu offers himself instead of the woman's only son, who was destined to appease the hunger of the Seven Râkshas."

The original scene of this legend must have been at Manikyâla, as it is so intimately connected with Buddha's offering his body to appease the hunger of the seven starving tiger-cubs. But the names have been carried to Taxila as the west and to the neighbourhood of Shekohpura on the east. At Taxila there are the two forts of Sirkap and Sir-Sukh as well as the Stupa at the village of Balar, on which Sirkap used to sit. But near Shekohpura we have the whole ~~nomen~~ nomenclature complete, beginning with Bagh-nocha Nâla or river of the tiger-cubs, close to which all the other names are found. Here is—(1) the village of Balar with the fort of Sirkap; (2) the fort of Sirsukh; (3) the village & fort of Amba* close to Rawat; (4) and lastly the villages of Kapi Kalpi, Mauda and Mandebi all of which are shown in the map. There are villages by the name of Jhandial nearby in both places.

See the interleaved map

A glance at the map will show that the two places named Amba & Kapi, are both on the high road leading from

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* According to the statements of the people, the place was founded by Raja Amba 1800 or 1900 years ago, or just about the beginning of the Christian era. Vol II. Large size bricks are found

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Sangala to Labore. Their names are commonly joined together as Ambo. Kofi, and it was in this form that I first heard of them more than 100 miles distant. His Junction of the two names at once brought to mind the Andakata or Amabapis of Ptolemy, which he places to the west of Rasi not far from Labokla or Labor. If this identification is correct, and I believe it is, then the age of both of these places, and of all the others connected with them is the legend must date as high as the beginning of the Christian era. Now Raja Rasâlu is universally believed to have been the son of the famous Salivâhan which would place him at the end of the first century B.C. The same date is declared by the discovery of coins of the Indo-Scythian Princes at all these sites.

The fort of Rasâlu himself is said to have been at Rand-Kâna, a large village with a lofty mound 18 miles S.E. of Rasi

Another antagonist of Rasâlu and his father Salivâhan was Raja Hude or Hodi whose name is known all over the Northern Punjab. Hudi who is said to have been a Gakhar conquered Salivâhan and obtained his daughter Sâron as his wife. Afterwards he seduced Kokila the wife of Rasâlu and by her became the father of Jeti Ghazi & Seti who were the progenitors of the present tribes of Jévani Ghebi & Syâl. Hudi's residence was at Hudial, a village with a ruined fort and mound on the west bank of the Bâgh-bacha River, 8 miles to the east of Shekhupura and the same distance to the north-east of Sir-kap

As an enemy of Rasâlu Raja Hudi should have been a friend of Sir-Kap but their names are never connected in any of the stories that I have heard.

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the fort of Khairabad on the Indus, opposite Attock, is attributed to Raja Hodi, and I have a suspicion that all the Udinagars may owe their name to him.

The channels of the Dog and Bāgh-bocchu Rivers between Shekohpura (Deoka) and Lahore are old beds of the Rāvi which have even took a much more westerly course by Shekohpura, Aga Bhikhi & Burja all lofty mounds of ancient Kardkāva and the traditional residence of Rasalu. The ~~Hoh~~ The evidence at these places shows that they were flourishing as late as the period of Indo-Scythian rule, which is the presumed age of these Bāgh-bacchu legends.

The people have the most undoubting faith in the truth of these legends of Sir-Kap & Rasâlu, and they quote with evident satisfaction, the following couplet in support of their belief:

Amba Kapi pai Larai,
Kalpi babin chhurâ wan ai.

"When strife arose 'twixt Aali & Kapi, her sister Kalpi made it up."

F.N. The legend of Rasâlu & his dewan Sir Kap is well known also at Jeejar and at Saharanpur & the rest of Jamna. I believe its existence must be attributed to the Gurjars, who carried it with them in their trans-migrations.

For identification of Lahorkla with Lahore, see Mr T. H. Thornton's "History & Antiquities of Lahore"

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XX Katas or Katakha

The holy fountain of Katas is next to Jwalamukhi, the most frequented place of pilgrimage in the Punjab. The Brahmanical story relates that Siva was so inconsolate for the death of his wife Sati the daughter of Daksha, that the tears literally "raised from his eyes" and formed the two sacred pools of Pushkara or Pokhar, near Ajmer and Katakha or Katas in the South Sagar Doab

Katas is situated on the north side of the Salt Range, 6 miles from Kird. Dadan and 18 miles from Khakowal at a height of more than 2000 ft above the sea. The ruins of temples show that they belong to the later style of Kashmerian architecture which prevailed under the Karkota & Varma dynasties from A.D 625 to 939, and as the Salt Range belonged to the kingdom of Kashmir during the greater part of this time, I believe that these temples must be assigned to the period of Kashmerian domination. The temples of Malot & Katas have been described by General Abbot (B.A. Sc Journal 1849 — p. 131)

XXIX Sirsh or Srughna

On leaving Sthaneswara Hwen Tsang proceeded 17 mls South to Gohanttra (or Gonisad) monastery, where there was a great number of pavilions and towers of many storeys. Thence after 66⅔ mils he reached Su-lo-kiu-na or Srughna, on the high road leading Kanauj via Merat, Sabaranpur and Ambala to Upper Punjab. It possessed five monasteries containing 1000 monks, who discussed clearly & ably the most profound and abstract questions. It possessed also 100 temples of the Brahmans, whose followers were extremely numerous. Outside the east gate towards the river Jamna, [in whose bend the city is situated

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3 miles to the east of Jagadhari], and to the S.E. of the city, there was stupa built by Asoka at the spot where Buddha had preached his doctrine. Beside it there was a second stupa containing some hair & nail of Buddha; and all around to the right and to the left, there were many 'dozens' of Stupas containing the hair or nails of different holy men such as Sāri-putra & Maudgalyāyana etc.

Broken bricks of large size from 9½ to 10½ inches broad and 2½ to 3½ inches in thickness. These large bricks are unmistakable evidence of antiquity, but the great number of ancient coins that are found all over the place affords evidence of ~~antiquity~~ to equally certain & much more interesting. The place was said to have been visited only six weeks before by Lt Fuller's coin collector, but so plentiful is the yield that I obtained in less than 125 of Hindu coins of all ages, from the small Silāl pieces of the Chohān & Tomār Rajas of Delhi to the square punch-marked pieces of silver & copper, which are certainly as old as the rise of Buddhism and which were probably the common currency of India as early as 1000 B.C.

Mahmud of Ghazni returned from his plundering campaign at to Kanoj, and also from his expedition to Haridwār. And by this route Babar advanced to the conquest of Delhi. Sirsawa on the other side of the river also lay on the route

The discovery of coins of the Tomar & Chohān Rajas of Delhi shows that the place must have been occupied down to the time of Muhammadan conquest in A.D. 1193. The ancient name of Srughna had been supplanted by that of Māudgal as early as the reign of Firoz Tughlak. No trace of earlier

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name is found in the Ain-i-Akbari from which
I infer that Macdal had already become a
small place & was then a dependency of Kheizoba.
Sanghva was at one time the capital of a small
kingdom reaching Hardwar & Kalsi on the former

XXX. Haridwar
or Gangadwar

From Srughna the Chinese pilgrim proceeded
eastward to the banks of the Ganges in the
direction of Mo-ti-pu-lo or Madawar.
Hwen Tsang describes the town of Mo-yu-lo
as situated on the ~~south~~ banks of the Ganges
and Gangadwara was also a short distance
from the town. There is no notice of Haridwara
which, indeed, would seem to have arisen on
the decay of Mayapur. Both Abu Rihan and
Rashid-ud-Din mention only Gangadwara.
Kalidas in his Meghadut says nothing
of Haridwara, although he mentions Kankhal;
but as his contemporary Amarsinha gives
Vishnupadi as one of the synonyms of the
Ganga, it is certain that the legend of its rise
from Vishnu's foot is as old as the 5th century.
I infer, however, that no temple of the Vishnu-
pada had been erected down to the time of
Abu-Rihan. The first allusion to it of which
I am aware, is by Sharf-ud-din the historian
of Timur, who says, that the Ganges issues from
the hills by the pass of "Cau-pele" which I take the
the same as "Koh-pairi" or the "hill of the feet"
(of Vishnu) as the great bathing ghat at the
Gangadwara temple is called Pairighat and
the hill above it Pairi-Pahar. In the time of
Akbar, the name of Haridwar was well known,

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~~In the time~~ as Abul Fazal speaks of Hoya, vulgo Haridwar, on the Ganges, as being considered holy for 18 kos in length. In the next reign the place was visited by Jas Coryat who informed Captain Lessy that at Haridwar, the capital of Sebs the Ganges flowed amongst large rocks with a pretty full current. In 1796 the town was visited by Hardwicke who call it a small place situated at the base of the hills. In 1808 Raper describes it as very inconsiderable, having only one street about 15 feet in breadth and a furlong and a half (or 3/8ths of a mile) in length. It is now much larger being fully three quarters of a mile in length but there is still only one street.

There is a dispute between the followers of Shiva and Vishnu as to which of these deities gave birth to the Ganges, the former call it हरद्वार and the latter हरिद्वार. Both these names are modern, the old town near the Gangâdwâra was Mâyâpura. Hwen Tsang, indeed, calls it Mo-yu-lo or Mâyura but the old ruins town between Haridwâr & Kankhal is still called Mâyâpur and the people point to the old temple of Mâyâdevi as the true origin of its name. It is quite possible, however, that the town may also have been called Mayûra-pura, as the neighbouring wood still swarms with thousands of mayûras, or peacocks.

There are three old temples dedicated to Nârâyana-sila, to Mayadevi and to Bhairava. The celebrated ghat called the Kûri, is altogether outside these limits being upwards of 2000 ft to the North. each of Sarvanâth temple. The antiquity of the place is manifested not only from the extensive foundations of large bricks which are everywhere visible, and the numerous frag-

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ment of ancient sculptures accumulated about the temples, both from the great variety of the old ones similar to those of Sirgh, which are found here every year.

The temple of Nārāyanan-Sola or Nārāyana Koli is made of bricks 9½ × 9½ × 2½ inches thick.

The temple of Mayadevi is built entirely of stone, and from the remains of an inscription over the entrance doorway, I think it may be as old as the 10th or 11th century. It can be conjectured that the old and original figure of the Mayadevi must have been destroyed by the Muhammadans and that the vacant temple was afterward occupied by the votaries of Shiva. The principle statue in the temple now is a three-headed four-armed female in the act of killing a prostrate figure, corresponding to the images of Durga. Close beside it is a squatted male figure with 8 arms, which can only be Siva and at the outside of the temple there is a lingam and a statue of the bull Nandi. There is also a fragment of a large female statue which may possibly have been Māyādevi but it was too imperfect for recognition.

Outside the modern temple of Sarovanak, I found a statue of Buddha seated in abstraction under the Bodhi trees and accompanied by two standing and two flying figures. On the pedestal there was a wheel with a lion on each side as supporters and as the figure was apparently naked, I conclude that it represents Adi Buddha, the first of the 24 Jain Hierarchs [illegible]

Annual bathing takes place on the 1st day of the Hindu Sidereal year, when the Sun enters the sign of Aries. But this day, no longer corresponds

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with the vernal solistice, as the Hindu calender
ignores any correction for the precession of the equinox
their new years day was accordingly gradually
receded from the true period until the difference
now (1863 A.D.) as much as 21 days, the great bathing
day having been for many years past on the 11th of
April. It is necessary to point this out as Elphinston in his gazetteer states that the bathing
day is a fixed period corresponding with the 10th
April. That was the case in 1808 when Roper
was present at the annual fair, but in 1796
when Hardwicke was present the moment for
bathing fell on the evening of the 8th April. A
reference to Prinsep's tables shows that in 1796
the Sankránta, or period of Sun's entrance into
the Aries according to the Hindu reckoning
occurred on Friday the 8th of April at 36
gharies and 40 palas or 160 minutes after 6 pm
that is 8.40 pm But as the moment of entry
was beyond 30 gharies, or half a day the civil
day did not begin until the following day,
Saturday the 9th April, as is also shown in
Prinsep's tables

Every 12th year, when the planet Jupiter
enters the sign of Kumbha or Aquarius the
assemblage of pilgrims is much greater and
the festival is called the Kumbha-mela
or Fair of Aquarius". One of these great fairs
was visited by Hardwicke in 1796 and a
second by Roper in 1808. At these particular
periods the merit of bathing is considered much
greater, but no one can give me any reason
for this belief.

The belief of cleansing from all sins was

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as stang in A.D 634, as it is now. Hiuen Tsang states that the Ganges was then called Moha-bhadra, or "the very propitious," and that hundreds of thousands of people assembled to bath in it for the obtainment of religious merit and for the effacement of sin. He adds that even a criminal who bathes in it is purified from his sin, and that if the ashes of a dead man are cast into it heaven will be fortunate. Four centuries later in the time of Alaberuni is similar account is given by Otbi, and again four centuries later it is repeated by Sharf-ud-din, the historian of Timur. This belief is fully borne out by the statements of the Puranas, as for instance, in the Vishnu which says that the "offences of any man who bathes in this river are immediately expiated."

Dakshi's head was replaced by that of a goat or Ram.

XXXI - Moradhvaj or Mayuradhvaja
XXXII - Chakradhvaj Das

are two old forts in terai near Najibabad and Nainital. The bricks of the 13½ x 8½ x 2½ inches and 12 x 9 x 2 inches. Raja Moradhvaja was the forest predecessor of Suhridal who was the antagonist of Sayad Salar of Babraich. The date of this fort can not possibly be older than the latter half of the 9th century.

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XXV- Sarhind.

The large town of Sarhind owed its sudden rise to the Pathan Emperor Firuz Tughlak who in A.D. 1360 made it the head of a separate district under the charge of Zia-ud-din Barani the historian. At this time he built a fort called Firuzpur, which must have been of considerable strength, as only seventy years later a rebel Turkish slave, named Tolak held it for no less than six years against his sovereign the king of Delhi. But before this time it was a place of some note, as it is mentioned by Ferishta as the much contested possession of the Ghaznin Kings of Kabul. After their subjection by the kings of Ghazni, it became the frontier town of the Mussalmans and its name of Sarhind or "frontier of Hind" is popularly assigned to this period when it was the boundary town between the Hindus & the Muhammadans. Its actual foundation is generally attributed to a Chohan Thakur or Raja who about 900 years ago brought people from Bara & Nalas two very old towns a few miles to the south east of Sarhind & reputed to have been built by Raja Bali & Raja Nala. . . . . .

According to a more popular account, a holy man, named Mir Miran, or Amir Sayid received the King's daughter Haj-taj in marriage, along with a jaghir in the neighbourhood of Sarhind. The lady made the tank now called Bibi-Sar and when her husband died, the king built over it the large stone-tank which stands near the Bibi-Sar tank. This tradition is supported by the fact that the neighbouring village is still called Mir Miran-Ka-Dera. Both of Mir Miran himself nothing whatever is known except that he lived in the time of the Pathan Kings

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This, indeed, is evident from the style of the tomb, which is a very fine specimen of the later Pathan architecture. I conclude, therefore, that he must have lived after the time of Feroz Toghlak or sometime during the fifteenth century. A similar date may also be deduced from the title of Alej which would seem not to have been used in India by holy men until after the time of Timur. If any dependence could be placed on the name of the king I should be inclined to assign Mir Miran to the time of Sikander Lodi in the beginning of the sixteenth century. From the late date of the tomb it is certain therefore, that Sarhind could not have been founded by the Saint although his residence at the place would perhaps have contributed to its aggrandizement

But Sarhind must have been a place of some consequence given in the time of the Hindus, as a governor was appointed to it by Kuth-ud-din-Aibeg, the first Muhammadan King of Delhi.* In A.D. 1246 it formed part of the viceroyalty of the Punjab under the celebrated Sher Khan who rebuilt it but at that it still had a separate governor under his jurisdiction.† On the death of Sher Khan in A.D. 1268, when the different districts of the Punjab were placed under separate governors Sarhind again became an independent province of the Delhi empire. Under the Khilji kings, however, it was once more attached to the viceroyalty of Lahore in which

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*Briggs Ferishta, I, 206. Minhaj-us-Siraj in the Tabakat-i-Nasiri states that the fort of Sarhind was taken by Muhammad Ghori in A.H. 587 or A.D. 1191. Previous to this the fort had been in his possession, but it was surrendered to Rai Pithora after a siege of thirteen months.—See H. Elliot's Muhammadan Historians by Dowson, II p. 295-296

†Briggs Ferishta I, 235, 241

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state it continued until A.D. 1360, when the fort was rebuilt and made the head of an independent province by Firuz Jaghlak. From this time Sarhind continued to increase in wealth and importance until the time of Akbar, when the royal cities of Sunām and Samāna were both made subordinate to it and included in the Sarhind Sircar of the Subah of Delhi. Its prosperity was further increased by the gradual encroachment of the Sandy desert, which at last forced the Mughal Emperors to abandon the old line of road by Hansi and Sunāra, and to seek for a permanent line further to the north by Sarhind and Ambala. For the century and a half that intervened between the accession of Akbar and the death of Aurangzeb, Sarhind was one of the most flourishing cities of the Mughal Empire and to this period belong nearly all the existing buildings both public and private. Four miles of the great extent of the city during this period may be formed from the popular belief that it contained no less than 360 mosques, with as many tombs, forts, sarāis and wells. Many of the tombs and mosques are yet standing, and numerous wells may still be seen amongst the billowy heaps of the vast sea of the brick ruins which now surrounds this old city, for several miles.

But the prosperity of Sarhind closed with the reign of Aurangzeb, who died in A.D. 1707. Two years later the city was captured and plundered by the Sikh Chief Banda, who put the Governor, Wazir Khan, to death in revenge for the cruel murder of Guru Gobind Singh's family. In 1713 his successor, Bayazid Khan, was killed and Sarhind was again plundered by the victorious Sikhs. Its further decay

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was arrested for a time by the capture and death of Banda in 1716, and the consequent dispersion of the Sikh hoops. But in 1758, when they had recovered their strength, it was plundered for the third time by the Sikh Soldiers of Adina Beg's army, who expelled the Afghan Governor of Ahmed Shah. In 1761 Ahmed-Shah reinstated his governor, Zein Khan in person, and in the end of the following year, he again returned and frustrated the designs of the Sikhs by defeating them with great slaughter between Ludhiana and Sarhind. But though checked the Sikhs were not much weakened and in December 1763, they managed to assemble another large army for a fourth attack on Sarhind. Zein Khan marched out to oppose them but he was defeated and killed and Sarhind was taken and totally destroyed by the revengeful Sikhs who had not yet forgotten the murder of Guru Gobind Singh's family. Even to this day every Sikh on passing through Sarhind carries away a brick which he is supposed to throw into the Jumna as he goes towards Hardwar and into the Sutlej on his return to the Punjab with the hope that in time the detested city will thus be utterly removed from the face of the earth. The Muhammadan families who escaped retired to the village Bassi, four miles to the northward which has now become a large and flourishing town.

After its destruction in 1763 Sarhind remained desolate for several years until it was partially occupied by the Sikhs of Patiala. In 1838 when I first saw its ruins, they were surrounded by a thick jungle of Palâs or Dhâk trees. This has now disappeared and when I visited the place in 1864, I saw only fair fields covered with crops of green corn waving amidst the ruins.

۱۱۹ ۱۔ سرہند آباد ہوں اور کیا

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Shirāzi's tomb is one of the most perfect specimens of the later Pathān or earlier Afghan architecture. The largest tomb at Sarkhēd is a plain brick building attributed to Sayid Khan Pathān. The next tomb in point of size is another red brick building attributed to Khwaja or Khataja Khan

The Haveli or dwelling house of Sahābat Beg or Sandik Beg is the largest existing specimen of the ugly domestic architecture of the wealthy Mahammadans of the Moghal Empire. It is more reggatore of the dreary cells of a prison than of the cheerful rooms of a nobleman's palace.

The only other building that is worthy of notice is the great Sarai of the Moghal Emperors to the South-east of the city

During my stay at Sarkhēd I made diligent enquiries for old coins which are found in considerable numbers after the annual rains. I obtained numerous specimens of the Mahammadan coinage from the earliest kings down to the Moghal Emperor Muhammad Shah dated A.H. 1138 or A.D. 1725. I got also four coins of the early Brahman kings of Kabul who reigned from about 900 A.D. to 950, with a few specimens of the later Indo. Scythian coinage and a single coin of the great Indo. Scythian prince Kanishka. The conclusion which I draw from these coins is that Sarkhēd was certainly a flourishing town in A.D. 900 and that it was most probably in existence as early as the reign of Kanishka at the beginning of the Christian era.

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XXI. Sangla-wala Tiba

The Sangala of Alexander has long ago been recognised in the Sakala of the Brahmans and the Sagal of Buddhists, but its position would still perhaps have remained undetermined had it not fortunately been visited by the Chinese pilgrim, Hwen Thsang in A.D. 630

In the time of Hwen Tsang, She-kie-lo, or Sakala was in ruins, and the chief town of the district was Ise. Kia or 'Chekia, which may also be read as Dheka or Dzeka (Julien's Hwen Thsang II, 190). The pilgrim places this new town at 15 li or 2½ miles to the north-east of Sakala, but as all the country within that range is open and flat, it is certain that no town could ever have existed there in the position indicated. In the same direction however, but at 19 miles, or 115 li I find the ruins of a large town, called Asarur which accorded almost exactly with the pilgrim's description of the new town of Ise-kia. It is easy to fix the position the position of this place, because Hwen Tsang's measurements both coming & going are referred to it "west to Sakala. From Kashmir the pilgrim proceeded by Punach to Rajapur, a small town in the lower hills, which is now called Rajaori. From there he travelled to the south-east over a mountain and across a river called Chen-ta-lo-po-kia, which is Chandrabhaga or modern Chenab, to Che-je-pu-lo or Jayapura (probably Hafizabad*), where he slept for the night, and on the next day he reached Tsekia, the whole distance being 700 li, or 116 miles. As a south-east direction would have taken the pilgrim to the east of the Ravi, one must look for some known point in his subsequent route as the best means of checking his erroneous bearing. This fixed point we find in She-kia-to-lo.

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*Hafizabad was founded by one Hafiz Mirak in Akbar's time. B.H.

†. So he does not go to Syalkot (Sakala) Strange!!! B.S.

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the well known Jâlandhara, which is the pilgrim places ab 500, plus 50, plus 140, or 150 li or altogether between 690 or 700 li, to the east of Tse-kia. This place was therefore as nearly as possible, equidistant from Rajaori & Jâlandhar. Your Assaer is exactly 112 miles distant from each of these places it is a circle like drawn on the map, and as it is undoubtedly a very old place of considerable size I am satisfied that it must be the town of Tse-kia described by Hiouen Thsang.

The pilgrim found the walls of Sakala completely ruined. In the midst of the ruins there was still a small portion of the old city inhabited, which was only 6 or 7 li or just one mile in circuit. Inside the city there was a monastery of one hundred Monks who studied the Hinayâna* or exoteric doctrines of Buddhism, and beside it there was a stupa, 200 ft in height where the four previous Buddhas had left their foot prints. At 5 or 6 li, or less than one mile to the north-west there was a second stupa also about 200 ft high, which was built by King Asoka on the spot where the four previous Buddhas had explained the laws.

The bricks are of very large size 15" x 9" x 3" inches (those from Nawkara are 14" x 9" x 2 1/2") and of enormous size (7 1/2" x 11" x 3". There are some old G.B.S. wells, (some cleared recently) the hill & the spurs round about are formed of dark grey rock like that of Chanyoh and of the Karava hills & the west of the Chenab

The Brahmanical account of Sâkala have been collected from the Mahâbhârata by Professor Lassen. According to that poem Sâkala, the capital of the Madras

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*This is strange, Everywhere else it was Mahayâna that was studied & practised. This would be a small island of Hinayana, in a sea of Mahâyana G.B.S

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who are abo called Sārtikas & Bāhikas, was situated on the Apagā rivulet to the west of the Irāvati or Ravi River. It was approached from the east side by pleasant paths through the Pilu forest

सम्मि- पील कान्तारानाम् वनेष सुखवर्तमसु।

The Pilu or Salvadora persica is the commonest wood in this part of the Panjāb & is specially abundant in the Reehna Doāb. In these 'pleasant paths' of the Pilu forest the traveller was unfortunately liable to be despoiled of his clothes by robbers. This description by the author of the Mahabharat was fully verified by Hwen Thsang in 630 A.D and again by myself in 1863. On leaving Sākala the Chinese pilgrim travelled eastward into a forest of To-lo-she trees where his party encountered fifty brigands who despoiled them of their clothes (Julien's Hwen Tsang I. 97). In Nov 1863 I approached Sākala from the east through a continuous wood of Pilu trees and pitched my tent at the foot of the hill. During the night the tent was three times approached by parties of robbers, who were detected by the vigilance of my watch dog. M. Julien has properly rendered Hwen Tsang's To-lo-she by Palāsa, the Butea frondosa or Dhāk tree; but as the forest consisted of Pilu trees, both before and after the time of Hwen Thsang, I would suggest the propriety of correcting To-lo-she to Pi-lo I conjecture the Chinese editor of the pilgrim's life, who was most probably ignorant of the Pilu, substituted the well-known Palāsa, which is frequently mentioned by Hwen Thsang, under the belief that he was making an important & necessary correction.

The country is still well-known as Madr-des or the district of Madras, which is said by some

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to extend from the Bias to Jhelum, both by others only to the Chenab. Regarding the Apagâ rivulet, I believe it may be recognised in the Ayah Nadi a small stream which has its rise in the Jamnin hills to the north-east of Syalkot. See map ~~below~~ opposite.

The Buddhist notices of Sâkala refer chiefly to its history in connection with Buddhism. There is the legend of the Ieuen kings who went toward Sâgal to carry off Prabhâvati, the wife of King Kusa. But the king mounting an elephant, met them outside the city and cried out with so loud a voice, 'I am Kusa' that the exclamation was heard over the whole world and the Ieuen kings fled away in terror. At the beginning of the Christian era Sâgal was the capital of Raja Milinda* (Menander) whose name is still famous in all Buddhist countries as the chief of the followers of the holy Nagasena. The territory was then called Yona or Yavana, which might refer either to the Greek conquerors, or to their Indo-Scythian successors; but as Nagasena is generally referred to the beginning of the Christian era the term must certainly be restricted to the latter. Milinda himself states that he was born at Alasadda, which was 200 yojans, or about 1400 miles distant from Sâgal (Hardy's Manual of Buddhism). He was therefore undoubtedly a foreigner, and in spite of the exaggerated distance, I would identify his birthplace with Alexandria Opiane at the foot of the Indian Caucasus, about 40 miles to the north of Kabul (Kafiristan?). At a somewhat later period Sâkala was subject to Mahirkul or Mihirkul, who lost his kingdom by an unsuccessful campaign against Bâlâditya, King of Magadha. But being afterwards

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* मिलिन्द पन्हो the questions of Milinda
Of S. Nanak's Siddh Goshtha

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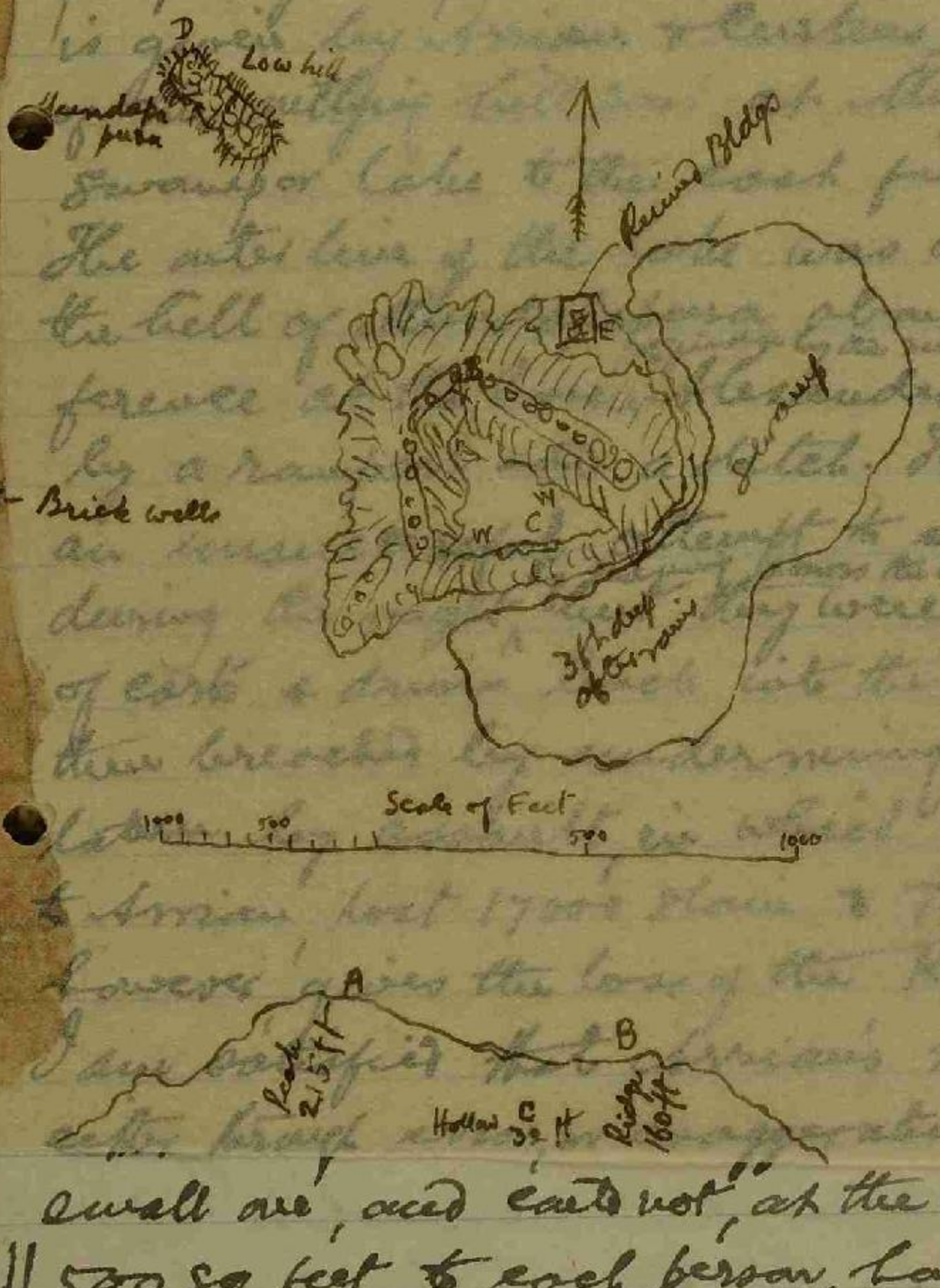
set ab liberty by the conqueror, he obtained possession of Kashmir by treachery. I know of no other mention of Sākala until A.D. 633, when it was visited by Hiuen Tsiang, who describes the neighbouring town of Chi-kia-lo as the capital of a large kingdom which extended from the Indus to the Beas, and from the foot of the hills to the confluence of the five rivers.

A detailed account of the fights between the people of the [illegible] and Alexander's army is given by Arrian, Curtius, Diodorus, Justin, and Orosius. Curtius says that Alexander found a [illegible] swamp or lake to the south of the town, about four miles in circuit, and that the Indians had fortified the neighbouring hill with a triple wall and ditch, and had occupied it with a numerous force. Alexander encamped by the lake, and during the night his troops were conducted by guides across the swamp, and the hill was carried by escalade at daybreak. Diodorus says that the Indians had fortified the hill with a triple wall and ditch, and had occupied it with a numerous force. Alexander encamped by the lake, and during the night his troops were conducted by guides across the swamp, and the hill was carried by escalade at daybreak.



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set ab liberty by the conqueror, he obtained possession of Kashmir by treachery. I know of no other mention of Sākala until A.D. 633, when it was visited by Hiuen Tsang, who describes the neighbouring town of Ta-tsa-shi-lo as the capital of a large kingdom which extended from the Indus to the Beas, and from the foot of the hills to the confluence of the five rivers.

A detailed account of the fight put up by the people of the place called Kathaeans against Alexander is given by Arrian & Curtius in which the defence of the outlying hill post at Mundaffpura, and the swamp or lake to the east find a prominent mention. The outer line of the lake was about 6000 feet and the hill of Mundafapura about 1000 ft in circumference & judging by the number of 30 carts with wood the defenders forced at the base, Alexander surrounded the town by a rampart and a ditch. The Kathaeans made an unsuccessful attempt to escape across the lake during the night by swimming across the lake but they were checked by the barrier of carts & driven back into the city. The walls were then breached by undermining and the place was taken by assault in which the Kathaeans, according to Arrian lost 17000 slain & 70000 prisoners. Curtius however gives the loss of the Kathaeans at 8000 killed.

I am satisfied that Arrian's numbers are erroneous either through error, or exaggeration, as the city was a small one, and could not, at the ordinary rate of 400 or 500 sq feet to each person, have contained more than 12,000 people. If we double or triple this for the suburbs of fugitives, the whole number would be about 30000 persons. I should like therefore to read Arrian's numbers as slain 7000, and prisoners 17000. This would bring his number of slain into accord with Curtius & his total number into accord with probability.

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Both Curtius and Arrian agree in stating that Alexander had crossed the Hydraotes before he advanced against Sangala, which should therefore be to the east of that river. But the detailed measurements of Hwen Thsang are too precise, the statement of the Mahabharat is too clear, the coincidence of name is too exact to be set aside lightly. Now the account of both Arrian and Curtius shows that Alexander was in full march for the Ganges, when he heard "that certain free Indians and Kathaeans were resolved to give him battle if he attempted to lead his army thither." Alexander no sooner heard this than he immediately directed his march against the Kathaeans, that is he changed the previous direction of his march and proceeded towards Sangala. This was the uniform plan on which he acted during his campaign in Asia to leave no enemy behind him. When he was in full march for Persia, he turned aside to besiege Tyre; when he was in hot pursuit of Bessus the murderer of Darius, he turned to the South to subdue Drangiana and Arachosia; and when he was longing to enter India he deviated from his direct march to besiege Aornos. With the Kathaeans the provocation was the same. Like the Tyreans, the Drangians and the Bazorians of Aornos, they wished to avoid rather than oppose Alexander, but if attacked, they were resolved to resist. Alexander was then on the eastern bank of Hydraotes or Ravi, and on the day after his departure from the river, he came to the city of Pimprama, where he halted to refresh his soldiers, and on the third day reached Sangala. As he was obliged to halt after his first two marches, they must have been forced ones of not less than 25 miles each, and his last

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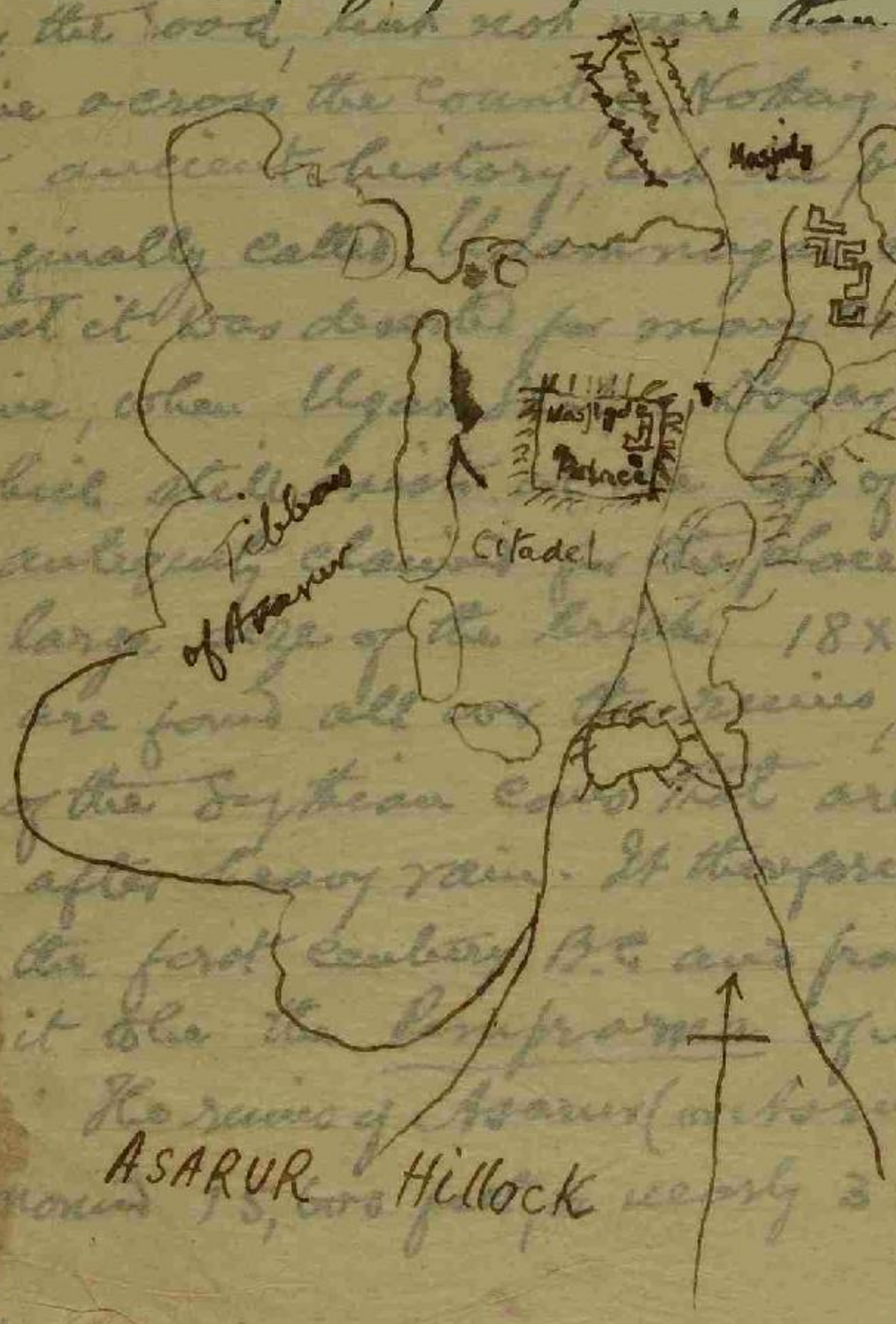
may have been a caravan march of 12 or 15 miles. Sangala therefore must have been about 60 or 65 miles from the camp on the bank of the Hydraotes. Now this is the exact distance of the Sangla Hill from Lahore, which was most probably the position of Alexander's camp, when he heard of the recovery of the Kathaei. I believe therefore that Alexander at once gave up his march to the Ganges and recrossed the Ravi to punish the people of Sangala for daring to withhold their submission.

XXII – Asarur or Taki.

I have already mentioned Asarur as the probable position of Hwen Thsang's Jze-Kia, which was the capital of Punjab in A.D. 633. It is situated about 2 miles to the South of the high road between Lahore & Baridi Bhatian, being 45 miles from the former, and 24 from the latter place. It is 19 miles distant from Sangala by that road, but not more than 16 miles in a direct line across the country. Now as it is an ancient history and the people originally called it Asarur or Asarur, so that it was denoted for many centuries, when Ugarsen reigned at Delhi which still bears the name of the ancient capital. The large size of the bricks 18×10×3 inches, which are found all over the mounds of the Scythian cities, and the great number of coins that are discovered annually after heavy rain. It therefore reaches back to the first century B.C. and from it the Hwen Thsang's description of Asarur (or Jze-Kia) as a mound 15 Li, or nearly 3 miles in circuit



to be consist of an extensive circuit

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of Hwen Thsang are too precise, the statement of the Mahâbhârât is too clear, the coincidence of name is too exact
to be set aside lightly. Now the account of both Arrian
and Curtius show that Alexander was in full march for
the Ganges, when he heard "that certain free Indians
and Kathaeans were resolved to give him battle
if he attempted to lead his army thither." Alexander
no sooner heard this than he immediately directed
his march against the Kathaeans, that is he
changed the previous direction of his march and
proceeded towards Sangala. This was
the uniform plan on which he acted during his
campaign in Asia, to leave no enemy behind
him. When he was in full march for Persia he
turned aside to
pursuit of Besso
turned to the Sou
Arachosia; and
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With the Kathaeans
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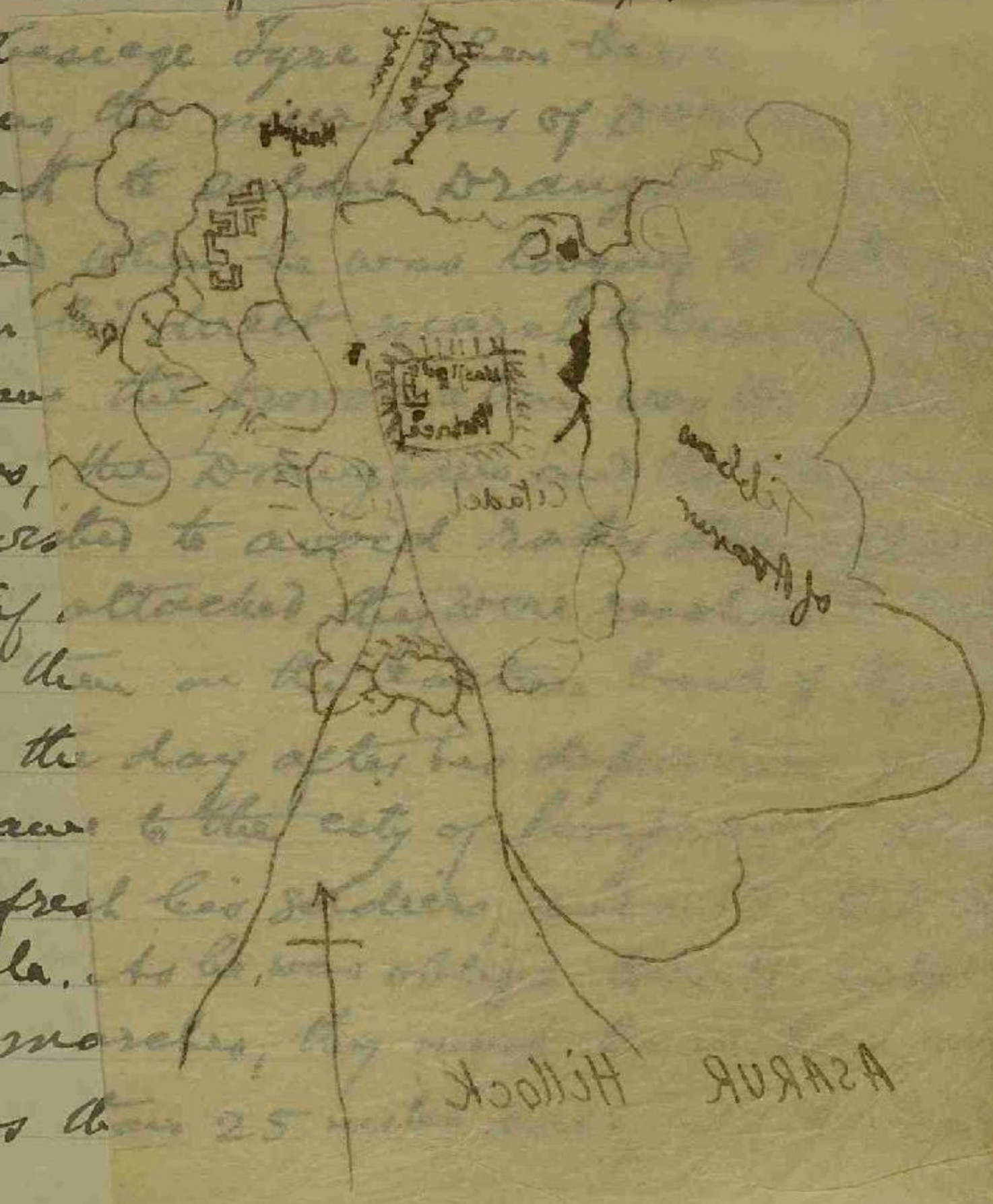
reached Sangala.
his first two marches,
ones of not less than



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may have been a Caravan march of 12 or 15 miles. Sangala therefore must have been about 60 or 66 miles from the Camp on the bank of the Hydraotes. Now this is the exact distance of the Sangla Hill from Lahore, which was most probably the position of Alexander's Camp, when he heard of the recession of the Kathaei. I believe therefore that Alexander at once gave up his march to the Ganges and recrossed the Ravi to punish the people of Sangala for daring to withhold their submission.

XXII – Asarur or Jaki.

I have already mentioned Asarur as the probable position of Hwen Thsang's Jze-Kia, which was the capital of Punjab in A.D. 633. It is situated about 2 miles to the South of the high road between Lahore & Baradi Bhatian being 45 miles from the former, and 24 from the latter place. It is 19 miles distant from Sangala by the road, but not more than 16 miles in a direct line across the country. Nothing whatever is known of its ancient history, but the people say that it was originally called Adamnagar or Ada-Nagari and that it was deserted for many centuries, until Akbar's time, when Ugar Shah, a Dogar, built the Masjid which still exists on the top of the mound. The antiquity claimed for the place is confirmed by the large size of the bricks 18×10×3 inches, which are found all over the ruins, and by the great number of the Scythian coins that are discovered annually after heavy rain. It therefore reaches back the first century B.C. and from its position I believe it to be the Pimprama of Alexander.

The ruins of Asarur (or Asrur) consist of an extensive mound 15,600 feet, or nearly 3 miles in circuit

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I could find no trace of any ancient buildings, as all the surface bricks have been long carried off to the neighbouring shrine of Elgar Shah at Khairgah Nasrey. Even amongst the old bricks forming the surrounding wall of the Masjid I found three moulded in different patterns which can only have belonged to buildings of some importance. I found also a wedge-shaped brick 16" long and 3 inches thick, with a breadth of 10 inches at the narrow end & nearly 10½ inches at the broad end. This could only have been made for a Stupa or a well, but most probably for the latter, as the existing well is 21 ft in diameter. Asarer is a small village of only 45 houses.

At the time of Hwen Thsang's visit there were ten monasteries, but very few Buddhist and the mass of the people worshipped the Brahmanical gods. To the north east of the town at 10 li, or nearly two miles, there was a Stupa of Asoka, 200 ft in height, which marked the spot where Buddha had halted and which was said to contain a large quantity of his relics. This Stupa, may I think be identified with the little mound of Sâlâr near Khata Syadan, just two miles to the north of Asarer.

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19. Chine or Chinapati.

Hoen Thsang, passing through Lahore, reached the town of Chi-na-poti which was the writer residence of the Chiefs hostages in the time of Kanishka. These hostages were sent by some tributary chiefs who lived to the west of the Indus River. When Kanishka obtained these hostages he heaped favours upon them and assigned them different places of residence in each of the three seasons of the year, the hot weather, the rains and the cold weather. Chi-na-poti was their writer residence quarters and received its name from being their residence. M. Julien gives Chinâpati as the equivalent of this name; but I rather think that it must be intended to represent Chine-bandhak or bandha, the Chinese 'hostages'. I am strengthened in this opinion by the fact that Mirza Mughal Beg gives the name of the place on the road from Amritsar to Pasrur as Chiniari (= Chinese ari serai) which is also called Alexander's mound." (Manuscript map prepared by Wilford from Mughal Beg's Survey). This last fact identifies the place with my Chini which is exactly 11 miles from Amritsar, on the high road to Pasrur & Sialkot & 82 miles from Sangla-wala-tibba. I have no doubt as to the correctness of this identification. The name is Chine & Chine-ka-theh after the fort was deserted; it is very nearly surrounded by water. Large sized bricks $12\frac{1}{2} \times 8\frac{1}{2} \times 2\frac{1}{2}$ inches are found all over.

At Chinâpati the pilgrim was lodged in the Dusâsdua monastery, in which a very eminent Buddhist author, named Vasita-prabha [illegible] was then living (A.D 631-32). Here therefore Hoen Thsang remained for 14 months for the purpose of studying the Abhidharma Sastra.

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The pilgrim notes that before Kanishka's time there were neither pears nor peaches in India. Both fruit were then introduced by the Chinese hostages, the peach being named Chiniani & the pear Cheinoteaja -pecha.

اب چینے میں تو کچھ نہیں ہوتا ہاں چھوٹے چلی آڑو کو چینے آڑو کہتے ہیں
اور کشمیر میں ناشپاتی اور آڑو چین سے ہی لے گئے ہیں - پہاڑوں میں یہ خود رو ہوتے ہیں

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20. Sultanpur - i 68 & 69, S

The old town of Sultanpur, called Dalla Sultanpur to distinguish it from the numerous other places of the same name, is one of the largest towns in the Jâlandhar Doab. The people say — and their statement is confirmed by Erskine (See Erskine's Commentaries of Baber, Suppl. p 288, and Erskine's History of India, Vol I, p 419) — that it was built by Daulat Khan Lodi; that the great mound on which the Badshahi Serai now stands, and the numerous ancient coins found there, prove beyond all doubt that the site must have been occupied ab a very early date. The Muhammadan town of Sultanpur was most probably built by Daulat Khan Lodi, ~~that the great mound on which the Badshahi Serai now stands, and the numerous ancient coins found there, prove beyond all doubt that the site must have been occupied ab a very early date~~ when he was Governor of Lahore during the reign of Ibrahim Lodi and he must therefore also have been the founder of the fort, which is mentioned in the Ain-Akbari and which is said to have stood on the high mound that is now occupied by the Bádshahi Serai of Jehangir.

Sultanpur is situated on the left bank of the Kâlia or Kâli-Veri River, 24 miles to the west-south-west of Jâlandhar. Its position corresponds almost exactly with that of the great

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monastery of Ja-mo-se-far-ra or Jamasa-vara, the black forest, which Hwen Thsang places 25 miles to the South-west of Jalandhar. When I first saw Sultanpur in November 1838, during the life-time of Ranjit Singh, I approached it from the west through

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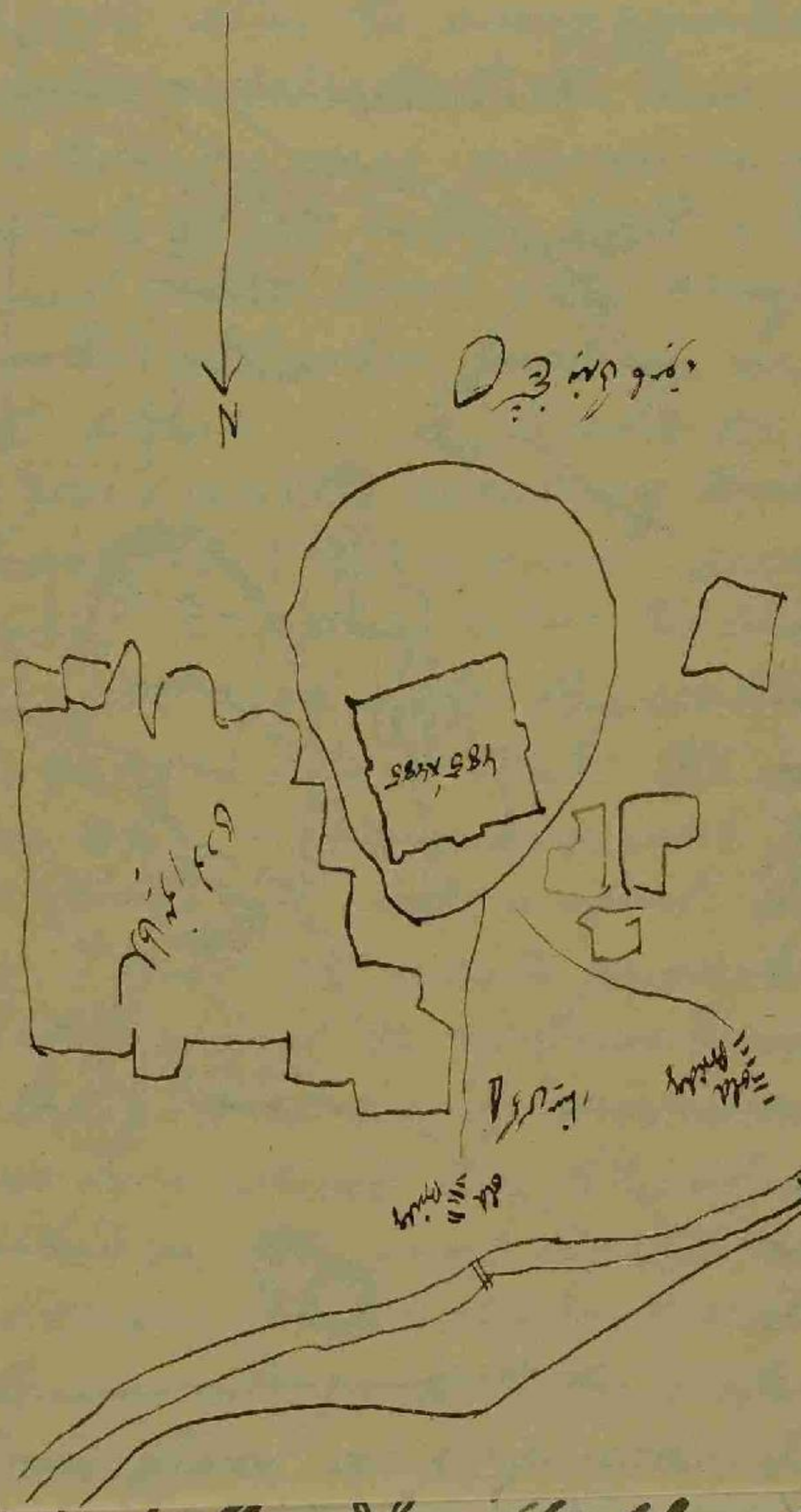

on the road to Jallandhar, the black mud is found at Bhot, 4½ miles, and at Aldita, 6½ miles. The track is in fact in the fork of the Kali-veri and the old Sutlej. In digging wells black water and mud are found at a depth of from 8 to 12 ft.

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The pilgrim notes that before Kanishka's time there were neither pears nor peaches in India. Both fruits were then introduced by the Chinese hostages, the peach being named Chiraui & the pear Cheinoraja-phala.

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Sultanpur is situated on the left bank of the Kâlua or Kâli-Vein River 24 miles to the west-South-West of Jâlandhar. Its position corresponds almost exactly with that of the great

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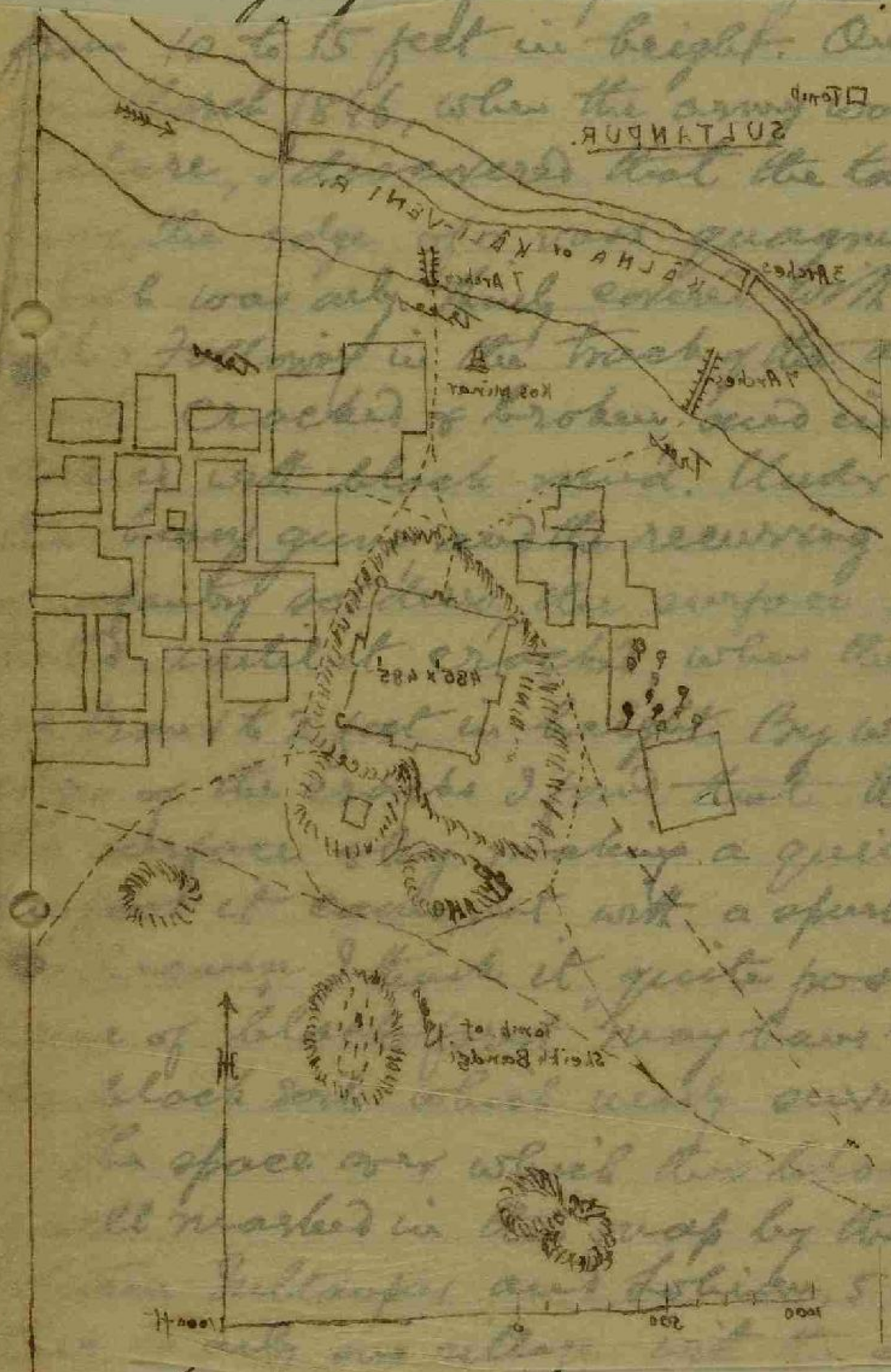
monastery of Ja-mo-su-fa-ra or Tamasa-vana, the black forest, which Hwen Thsang places 25 miles to the South-west of Jalandhar. When I first saw Sultanpur in November 1838, during the life-time of Ranjit Singh, I approached it from the west through a thick jungle of elephant grass, or Sarkanda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The pilgrim notes that before Kanishka's time there were neither pears nor peaches in India. Both fruits were then introduced by the Chinese hostages, the peach being named Chinani & the pear Cheinarraja -phala.

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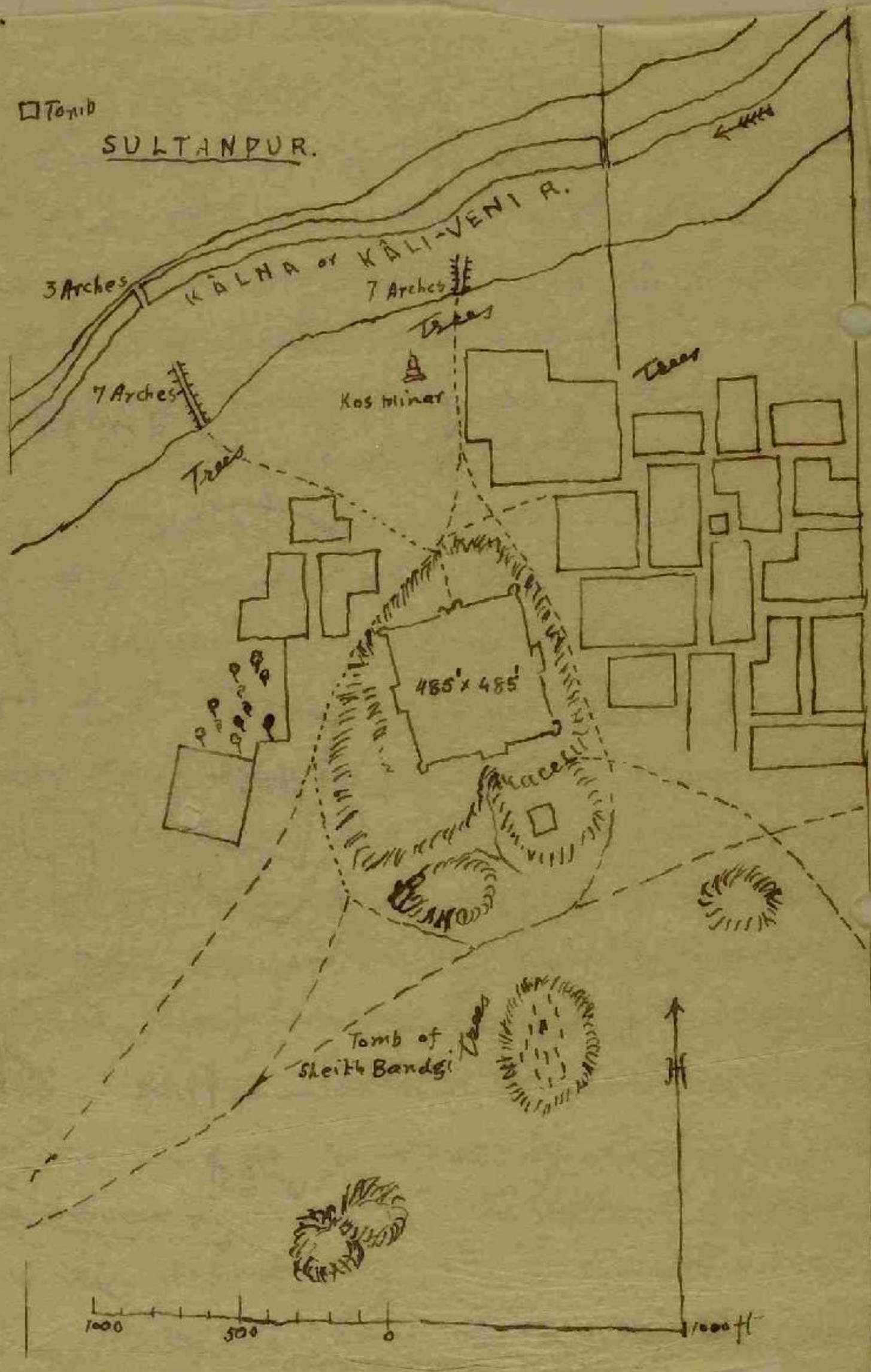

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Sultanpur is situated on the left bank of the Kâlna or Kâli-Veni River, 24 miles to the west-south-west of Jâlandhar. Its position corresponds almost exactly with that of the great

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monastery of Ja-mo-de-fa-ra or Jamaa-vara, the black forest, which Haven Heang places 25 miles to the South-west of Jalandhar. When I first saw Sultanpur in November 1838, during the life-time of Ranjit Singh, I approached it from the west through a thick jungle of elephant grass, or Sarkanda from 10 to 15 feet in height. On my next visit, in March 1846, when the army was returning from Lahore, I discovered that the town was situated near the edge of a vast quagmire of black mud, which was only thinly covered with a crust of clayey soil. Following in the track of the army I found the crust cracked & broken and in many places covered with black mud. Under the weight of the heavy guns and the receiving shock of the tread of infantry soldiers the surface swayed and undulated until it cracked, when the black mud spurted up from 1 to 2 feet in height. By walking near the edges of the cracks I found that the mud overflowed the surface & by making a quick pressure with the foot it came out with a spurt. I have mentioned this because I think it quite possible that the old name of "black-forest" may have been derived from the black soil which nearly surrounded the place.

The space over which this black mud is found is well marked in the map by the absence of villages. Between Sultanpur and Lohsian, 5 miles to the South, there is only one village with the expressive name of the "inland place" or Dipo-wal. To the north-east on the road to Jallandhar, the black mud is found at Bhar, 4½ miles, and at Alidita 6½ miles. The track is in fact in the fork of the Kali-veri and the old Sutlej. In digging wells black water and mud are found at a depth of from 8 to 12 ft.

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During the rainy season, the road from Sultanpur to Dalla, 4 miles to the South-east is completely closed by the filling of the great swamp which is the real track by Kâlâ-vana, or black forest, the tall grass standing in the deep mud & water.

The Badshahi serai (485 ft square) has been built on the same foundations as the old vihara, the walls being 15½ or one Nakshatra (13½) out of the meridian, like the foundations of the Buddhist & Brahman buildings of old. The great size of the square would also agree very well with Hwen Thsang's statement that the monastery held 300 monks. I conclude also that it must have had two storeys, as the pilgrim compares it to a mountain (Julien's Hwen Thsang Vol II) According to the pilgrim the space covered by monastic buildings, which surrounded this great one, was about 20 li or upwards of 3 miles in circuit, which would give a diameter of about 1 mile. There are no traces now of any Buddhist buildings, but there are numerous old mounds all about containing millions of large bricks; and it is quite conceivable that these religious buildings may have covered the whole space now occupied by the town, which is about 1 mile in length by ½ mile in breadth. But the town was very much larger during the reign of the Mughal emperors and at the time of Nader Shah's invasion is said to have possessed no less than 32 bazars and 6500 shops. Beside the great monastery there was a stupa 200 ft in height with the statues of the four Buddhas and a pradakshina. All these of course have disappeared, since the fort was built by Daulat Khan Lodi; its ruins must have added considerably to the height of the mound, which is 30 ft above the roads outside.

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there were hundreds and thousands of stupas containing relics of Buddha, besides a wall stupas without number. These monument were so close together that their shadows mingled. But many of the stupas must have been in ruins, as the pilgrim notes that "the tooth stones of former saint who had obtained Nirvāna were still found". The monastery of Jāvasavara was famous as the place where Kâtyayana had composed the Abhidharm-jnâna-prasthâna.

The countless stûpas seen by Huen Tsang were no doubt used up in the houses of the city when it was rebuilt by Daulat Khan, and whatever may have been left by him must have been carried off by the Mughal builders of Jahangir's Serai

To the north of the Serai there are the remains of two different bridges which once spanned the Kâlee or Kâli Veri River. They were both built on well-founded piers; but as the piers had the same thickness as the span of the arches, one half of the waterway was obstructed, and the river, like Virgil's 'portam adignatio' Trojes' soon made a way for itself by cutting away the bank at one end of the bridge. The upper bridge is said to have been built by Jahângir, which is no doubt true, as it stands on the old 'high road to Lahore, which' is still worked by a Kos minar close by. The other bridge is attributed to Aurangzeb

There is another Badshahi bridge of similar construction, which once spanned the Shaali-Veri River at 'Dabbini Serai. Only four of the arches now remain, the stream having swept away the other half of the bridge. These two streams, the Kâli-Veri & the Shaali-Veri, are popularly said to have been produced by the stroke of Arjuna's arrow

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I presume, however, that they were so-called, because their sources lie in the forests of bamboo (Vans), which cover the lower range of hills near Hoshiarpur The names of Kali-veri-nadi the "black bamboo river" and Kalwa or ~~the~~ Kali Nadi the black muddy soil through which it flows; and by antithesis the other small streams would naturally be called the Shauli-veri Nadi or "White bamboo river".

The coins obtained at Sultanpur range from a very early date down to the present day. The earliest is a square copper piece with an elephant on one side and a lion on the other. Over the elephant is the name Buddha in Arian characters. I got 13 coins of the Satrap Rajubul, who reigned about the beginning of the Christian era. Altogether there were 34 Hindu coins & 67 Muhammadan. Amongst the former were five of the Varāha type in silver two of Samanta and two of Madan Pal Deva of Delhi. Amongst the Muhammadan coins there were 13 specimens of the Ghazni kings 25 of the Ghori kings beginning with ~~Mahmud~~ Muizz, 10 of the Afghan Lodis & Suris and 3 of Shah Jahan. From this detail it will be seen that the occupation of the site must have been continuous from the earliest times. [illegible]

The bricks found in the coins are 11½ x 8 x 2 inches in size. Amongst them was found one carved brick and a portion of a female figure in stone, broken at the waist. I got also a clay-mould for making terra-cotta figures of Ganesa. but I could not find even any fragments of clay seals. I have no doubt however, that deeper excavations would bring to light many of these relics, and perhaps also some of the teeth and bones" of the Buddhist saint alluded to by Hiouen Thsang.

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21- Dalla

Four miles to the South-east of Sultanpur on the high bank of the old bed of the Kalij there is a large mound of brick ruins 4000 ft in length, 1200 ft in breadth on which stand the village of Dalla and Keri 6 ft. The people say that Dalla was older than Sultanpur, but this statement is not borne out by the coins that I obtained there, which were limited to the Muhammadan period. Yet the height of the mound 12 to 15 ft & the existence thousands of large sized bricks are sufficient to attest the antiquity of the place. Its decay is attributed to the change in the course of the Kalij which is now 2 miles distant and which in the times of Akbar and Babar at the end of the last century (18th) flowed in a channel about 8 or 10 miles to the South of its present course. The desertion of the bed under Dalla must therefore have taken place many centuries back. The old bed of the Kalij is well-marked, not only by the high bank but by several deeper pools, as Lohian, Shahkot, the Mahidpur. All of these must naturally have been flourishing while they possessed the river as an easy means of communication with other places. But these communications are now practically cut off during half the year by swamps & different old channels of the Kalij.

22. Nakodar

On the Badshahi road, 18 miles to the South-E.S. of Sultanpur & 16 miles to the South-S.W. of Jalandhar there are two old mosques, (1) that of the Ustad of A.H. 1021 = 1612 A.D. —— بعہد اہتمام احقر العباد محمد حسین سنہ ۱۰۲۱
(2) that of the Sagird شاگرد —of A.H. 1067 = A.D. 1657
بعہد اہتمام اکمل العباد و احقر سنہ ۱۰۶۷ حاجی جمال
The Ustad played tamburah well (آئین اکبری)
ناخانوں خدمت میں ملازم تھا — الیاس حافظ

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23. Nur mahal.

The small town was named after Nur Jahan, by whose order a royal Serai (551'x551' outside) was built here. The site is an old one, as proved by the large bricks 13x11x3¼ inches, which are lying upon great numbers, as well as by numerous coins found on the spot which range from the earliest times down to the present day. Nawab Zaberiya Khan Nazim Sarkar of Jallandhar built the Serai in two years 1028 & 1030 H. The inscription on the east or Delhi gate and that on west gate as well as one from the Nazim prohibiting the exaction of any charges, are as follows:—

شاہ جہاں بہادر جہانگیر بادشاہ — شہنشاہ زمین و زمان سایۂ خدا
ماموگرد بکہ جہاں بالعدل و داد — تا آسمان رسید بنا بر سر بنا
نور جہاں کہ ہمدم و ہمساز خاص خلق است — فرمود ایں سرائے وسیع و رسیع سا
چو بنائے خیر بروئے زمیں نہاد — باد ابنائے عمرش جاوید برقرا
تاریخ ایں چو گشت مرتب بگفت عقل — آباد شد از نور جہاں بیگم ایں سرا

East Gate

بدور عدل جہانگیر شاہ اکبر شاہ — کہ آسمان و زمین مثل او ندارد یاد
بنائے نو سرا شد بخطہ ہلور بحکم نور جہاں بیگم فرشتہ نہاد
برائے سال بنائش سخنوری خوش گفت — کہ شد ز نور جہاں بیگم ایں سرا آباد
چو شد تمام فرو گفت بہر تاریخش — بشد ز نور جہاں بیگم ایں سرا آباد

West Gate

اخذ راہداری ابواب — ممنوعہ عجیب امر نواب
ذکریہ خان بہادر ناظم — صوبہ مذکور — ہر کس از خواص
دوآبہ بگیرد — بر زن او — طلاق طلاق طلاق

24- Sunit.

Four miles to the west of present Ludhiana and to the South of Ferozepur Road, there is large mound 1750ft x 1200ft on which stands the village of Sunit. Large bricks 13x8 x 2¼ inches were available in very very large quantity. At Sunit I obtained upwards of 1000 coins of which I was able to recognise 576. Among them was 1 coin of the Greek King Hermaeus, 269 coins of earlier Indo. Scythians, 132 of the later Indo. Scythians 1 Gupta coin & 126 of the Indo. Sassanian period. With them there are 2 old Hindu coins of the Anugha-bhuti 19 Uttama-datta and 17 of Kyāghra. Of Samanta Deva about A.D. 900, there were no less than 20 specimens, last

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strange to say there was only one Muhammadan coin,
one Ala-ud-din Muhammad of Delhi amongst the
576 coins. Number & variety of the old coins that are found
in a place ~~are~~ is one of the surest ~~signs~~ tests of the
antiquity of a place. From these coins the following facts
may be deduced with almost absolute certainty:—

1. The town of Jeniet was in existence before the Christian
era, as evidenced by the coins of Ujjain - Lalit & Agath-
Bhuta. It continued to flourish during the whole period
of the dominion of the Indo-Scythians and of their successors
who used Sassanian types down to the time of Samanta
Deva, the Brahman king of Kabul & the Punjab.

2. From the total absence of coins of the Lowara Rajas
of Delhi as well as of all the different Muhammadan
~~dynasties~~ dynasties, it would appear that Jeniet must
have been destroyed during one of the invasions of
Mahmud of Ghazni & afterwards remained unoccupied
for many centuries. Or more likely it was destroyed
by some sudden convulsion of nature, perchance
an Earthquake, as bricks are found upside down, the
smooth side being down. راجہ موج کنڈ نے اس کو آباد کیا تھا - اور اس کی
اینٹیں بجاری کا صندوقہ + اکثر اینٹیں ایسی ہیں جو الٹی لگی ہیں کہ سیاہ کیا رہے ہے
فقیر نے نہ - اس کی دعا سے نام شہر تہ و بالا ہوگیا - اور یہ بھی ان میں گنا گیا +
Mr. Talbot

Keetla Shah was the progenitor of the Awans and there
is no doubt that the legend of Sir-Kap was brought
to Jeniet by the Awan colonists in Ludhiana from
the Awadh-bari District between the Jhelum & Indus.
The legend which I (Cunningham) heard was as follows:—
سرکپ روز ایک بکرا کھایا کرتا تھا علاقہ ہیرے کیا گیا - ماوری نے ایک بچہ انسان کا گوشت
پکا کر دیا - جو اس کی بہت پسند آیا - پھر دایہ نے روز انسانی بچہ کا گوشت تیار کیا جاتے +
ایک برہمن بیوہ کے بچہ کی باری آئی جو لڑھانے سے پکڑ کر سیاہ سنیت کو لیجا رہے تھے - شاہ قلب
نے آہ و زاری سنکر سرکپ کو مار ڈالا +

In Ludhiana there are no less than 250 houses of
Awáns + a large number in the neighbouring village
of Barewál only 1½ miles distant.

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25. Janer

Just half-way between Ludhiana & Ferozepur, about 4 miles to the north of the high road near Moga and close to the old bed of the Sutlej, there is an old town named Janer, which is perched on the top of the largest mound in the Ferozpur District. The people call the place simply Janer and they refer its name to Raja Jaimal, but the true name would appear to have been either Jajner or Jagner. Amongst the notes given by Rashid-ud-Din from Al-Biruni the following gives the earliest mention of this place that I have been able to find:— "From Kanauj to Dyanau is 10 parsangs; thence to Gate, 10; thence to Ahar, 10; thence to Mirat, 10; thence across the Jemna to Baneipat, 10; thence to Kaithal, 10; to Tahan, 10. In going Northwest from the latter place to Arat-pur 9 parsangs; thence to Hajnir, 6; thence to Mandbikur, the capital of Lohawar on the bank of the river Irawa, 8, etc" The curious name of Mandbikur is simply a mistake for Mahmudpur, which was the new name given to Lahore by Mahmud of Ghazni. His Sanskrit coins bear the name Mahmudpur.

Aratpur is Haltur near Bhadaur. The name of Hajnir is also written Jajner in some of the manuscripts but the distance of Janer from Lahore is only 8 parsangs not 18 parsangs.*

Abul Fazal calls Janer, Janid جنید

The great mound of Janer is about 7000'×7000' and about 30' feet in height. Its antiquity is proved by the large size of the old bricks 13×9½×2 inches, which are deeper as well as by the numbers of old coins discovered in the ruins:— Out of 184 recognized specimens, there were two Indo-Scythian coins, 88 Lidar coins of Samanta Deva king of Kabul & the Kapal, besides 60 of four rajas of Kangra, & 34 of thirteen different Muhammadan King

* فرسنگ پانزده (سه میل) = یک فرسنگ ۳ میل = یک میل ۱۷۶۰ گز = یک گز ۳۶ انگشت یا چهار مشت

$\frac{24 \times 4^2}{36 \times 3}$ or $\frac{8}{3}$ fingers = 1 inch

از نبات کشور ص ۳۴۵

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Of A.D. Samvat 56 (Century not given)

An inscription at Panjáwar पंच पुरे = Panchpuro

ह अ a; घ gh; ङ ng; य = y ष = kh

ह = h ह = h

but ल = l; स = s; द = d.

To trace the complete inscription from Panjawar Vol XIV plate XXII

Vol II, Vol V, Vol XIV, & XXI ?

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26. Panjor or Pāchapura. (Arch. Surv. Report Vol XIV pp 70-72)

The picturesque old town of Panjor (or Pinjor) was originally one of the principal places in the territories of the raja of Sirmur but now it belongs to Patiala. The earliest mention of it which I (Genl. Cunningham) have been able to find is Alberuni Rihân al-Biruni in A.D. 1030. The next mention of the place is by Merihaj who record that in A.H. 652 or A.D. 1254 Naser uddin Mahmud gained many successes & much spoil while clearing the mountains (Koh paya) of Bardâr and Bijnor. Bardâr must either be Pinjor itself or some place in it immediate vicinity. Ferishta calls the place Parmar or Parar. But in spite of these aberrations in the spelling of the name caused by the imperfection of the Persian Scripth, there can be little or no doubt that the place intended was Panjor situated as it was on the Sirsawa or Sirsa nala اسکی پوزیشن پر دوں کا طرح کہ ایک پرانی ندی یا برساتی نالہ ہے۔

The next mention of the place although not + ہے تا ہے = by name is in the memoirs of Timur where Raja Ratan Sen is said to have taken up a position in a valley between the Sivâlik mountain & the Kuka mountain, where Timur penetrated on the 15th of Jamâd-ul-awal This must have been about or near Manci nadya and the position taken up by the Raja would have been somewhere in front of Pinjor. The Hindus were of course defeated & fled to the woods. See the two accounts by Timur himself & Sharaf-uddin (Elliot's Vol. III p. 463 & 514).

The Raja Ratan Sen (by Timur) or Rai Ratan (by Sharaf-uddin) is the Ratan Rahtor, who falls exactly midway between Bahi Rakosh the founder of the family in Samvat 1123 or A.D. 1066, and Fateh Rakash who was reigning in 1815 when the Gorkhas invaded the Cis-Satj Ratan is 19th out of ~~the~~ 38 Chiefs who preceded Fateh Shâh. The death of Ratan would therefore be placed

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: exactly midway 1066+1815 or in A.D. 1440, which is close
. to the actual date of Timur's invasion of India in A.H.
. 801 or A.D. 1398-99. I have no doubt the Ratan Balad
. of the genealogical list is the Ratan Sen of Timur's memoirs

Raja retains few traces of antiquity, the place having been repeatedly harried by the Muhammadans who threw down the temples & built a mosque out of the ruins. There is a small square pool of water, surrounded by stone pillars, in which the people bathe daily, as it is considered very holy. Inside the archade there is an inscription, and two other inscriptions were found in the walls surrounding the masjid. The oldest of these records is unfortunately much broken, and is so incomplete as the quite unreadable. Here & there I can make out single words, and in two places I have found the name of Pandhipura, which the Brahmans say was the original name of the place. This is no doubt correct as Pandhapura and Pandhâvapura have exactly the same meaning. In the same way the Rajapura of the Raja Tarangini and of Hiuen Tsang has now become Rajauri.

The inscription is incomplete both at top and bottom. Its illegible state is much to be regretted, as it was a long record, consisting of at least 27 lines of small letters.

The second inscription of six lines is complete, except on the right hand, where the stone is broken. It opens with an invocation to Ganesh:—

1.— Swasti .. Aum namo Ganapataye .. Samallaipas
Varmma Deva Saras..... tama marya Vacharāpura
.. bhara lasavamu mana

2.— Voddhâmarulajja vacha ... Samastra rava
Sanggame mapuri Gaurddashti soniyândot
bhava — — vaksho Lakshmipati-shtasmarghi
5 mwa — —

3.— ~~naginas~~ ngkânivavatâta — — Kasturi rasfa — —
tangachatah tena samaranintah Vishnuj
Fishnuralang kariohnu rabhi to go fika palobhi

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4.— nggîno Sâviti ropayanichasitânda yânansâttah
-- Govardhanâchala machanchala mucha
Sringgâma abhyumdharan muchira machchuta
5.— Sa -- va mahsâna iva pâtu samâ sayuobnân
-- mukta karain muni bhira bhito mantri
tandocha mulah santanenatri bhuvana mapina
6.— damitâkah sanggamâ sotayati saralassiha
radwâja vansah -- tasminna seshagunâ
damni viveka pâmmi.

The third inscription of four lines is dated on Friday the 9th day of Jeth Sudi in Samvat 56? — or A.D.—? The language is Hindi. Contact to the stone having peeled off in several places, the whole record has not been deciphered.

It reads as follows:—

1.—Aum! Swasti! Samvat 56 -- Jeth Sudi 9 Wâr
Sukre: Sri Lakhana Râna Deva Sri
Kotadhipati Dhâmanda.
2.— Sri Sethi Goga 1 Thakur Sri Chhajuka:
Thakur Sri Mâdhara 1 Kutuâla Sri Lolkara
paka [Chè -- mutkinva]?
3.— Jeha— Suta . . . Kajja Suta Vijala Lâla—
Suta Dhamu raladhara 1 Suta Dhâra Rilu
4.— Suta Galu.

A tracing appears on the opposite page of the interleaved sheet.

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27 Sadhora

The old town of Sadhora, which was once the head Quarters of a large district, is situated 24 miles to the east of Ambala, on the left bank of the Nakti or Khaudra River along which it extends for 3/4 of a mile. The Nakti was originally the principle branch of the Sarasuti River, but except during the great floods the whole of its waters now join the Markanda River. In the dry season it is a mere bed of sand.

The site is undoubtedly a very old one as ancient coins of all ages are found in considerable numbers. In two days I obtained 61 Hindu coins & 53 Muhammadan coins. But two thirds of the former consisted of the very common money of Samanta Deva. The Muhammadan coins were contemporary from the time of Muhammad bin Sám down to Babar. The oldest mention of Sadhora that I have of is the reign of Feroz Tughlak

Here are no Hindu remains except a few stone pillars and the walls of a fine old Masjid which is altogether of Hindu materials. This building is

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4.— nggîno Sâviti ropayanichasitânda jâmansâkkah
-- Govardhanâchala machanchala mucha
Sringgâma abhyumdharan muchira machchuta
5.— Sa -- va mahsâna iva pâtu Samâ sayuchmân
-- mukta karain muni bhira bhito mantri
tandocha mulah santanenatri bhuvana mapina
6.— danitâkah sanggpanâ sotayati saralassiha
radwâja vansah -- lasminna seshagunâ
damni viveka pâmmi.

The third inscription of four lines is dated on Friday the 9th day of Jeth Sudi in Samvat 562 — or A.D.—? The language is Hindi. Lost surface of the stone having peeled off in several places, the whole record has not been deciphered.

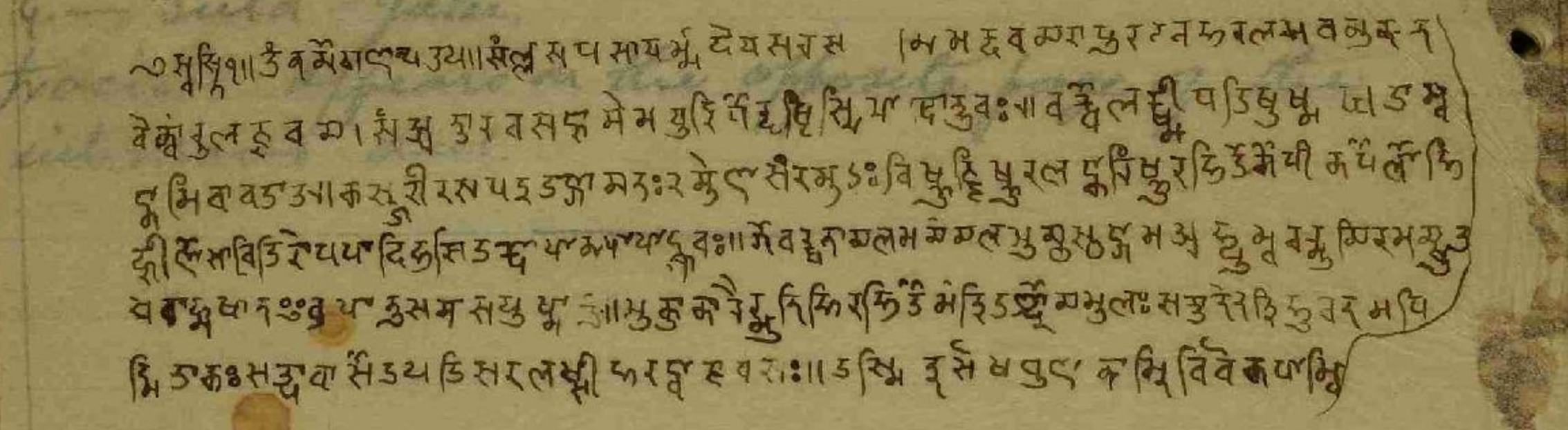
It reads as follows:—

1.—Aum! Swasti! Samvat 56— Jeth Sudi 9 Wâs
Sukre: Sri Lakhana Râna Deva Sri
Kotadhipati Dhâmanda
2.— Sri Sethi Goga 1 Thakur Sri Chhajuka:
Thakur Sri Mâdhava 1 Kuteâla Sri Lolkara
paka [chi -- mutkinva]?
3.— Jeha— Suta . . . Kajja Suta Vimla Tâl—

PANJAWAR

2

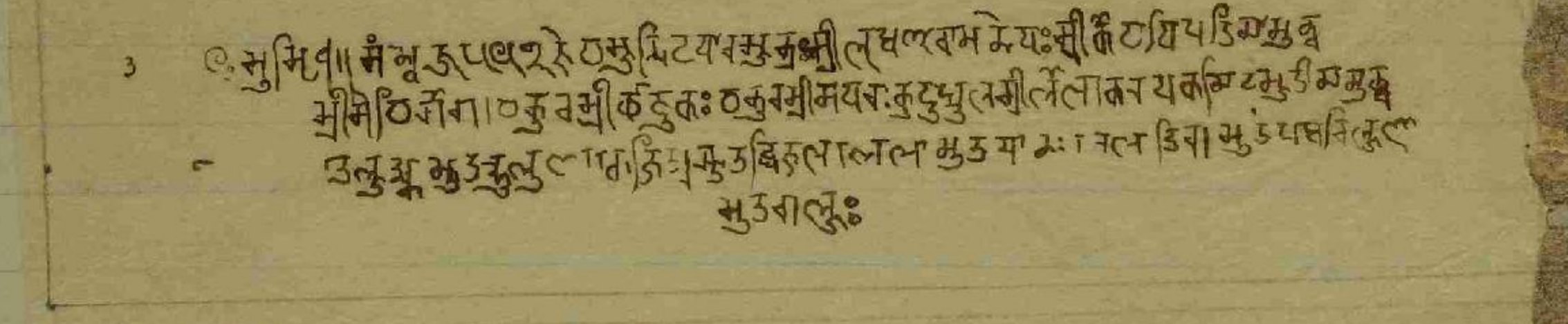
A



1

पंम्पपुरे Name of town in long mutilated Inscription

3



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for Hoshiarpur & Ferozepur Dists

27 Sadhora

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There are no Hindu remains except a few stone pillars and the walls of a fine old Masjid which is altogether of Hindu material. This building is generally known as the Pattaraja masjid, and its erection is attributed to "Jesi Pattán" of whom nothing is known except that he is said to have lived 500 years ago. From its style I should judge it to belong to the time of Alá'uddin Khiljí, which agrees very well with the traditions of the people.

The other buildings at Sadhora are of much later date, the earliest dated one belonging to the time of Jhángír, the Jama Masjid probably being older than this.... One gateway of a private building has an inscription with the date of A.H. 1027 (= A.D. 1618-19). Another inscription has the date A.H. 1080 and the name of Muhiuddin Alamgir Shah. There is also a small brick-and-stone tank, 21½ ft square of Sayid Shah Abdul Wahab, a stone inscription gives the date A.H. 1137

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Kapâl-Mochan

The holy tank of Kapâl-Mochan (not the one near Kurukshetra) is situated on the east bank of the Sarasuti River, 10 miles to the South-east of Sadhora. Here Siva is said to have done penance by bathing in the tank to free himself from the sin of having cut off the four heads of Brahmâ. There is a sacred pool of the same name at Kurukshetra. Two miles to the west there is a holy place dedicated to Brahmâ himself, called Brahmâ Kund. The Kund itself was dry in March 1879 but there was a large mound on its bank covered with broken bricks.

The source of Sarasuti is said to be in the Adi-badari Kund, which gives its name to the upper course of the river, called Âdi-badari in the Indian Atlas Sheet, 1048. The water of this stream and flows into the Sonk, a tributary of the Jumna but the people are unanimous in their belief that the Adi-badari is the upper course of the Sarasuti

The Kapâl-Mochan is a natural hollow near the bank of the Sarasuti River, which has been dammed up to form a Kund or pool. The Brahma Kund is another hollow of the same Kund & I heard of several others along the course of this holy stream (Kaleswar Kund, Narad Kund, Sat Kund etc. hence the name सरस्वती - consisting of pools)

Adi-mochan

ایک پتھر 20"x20"x8" کے چار کونوں پر چار کھوپریوں کے نشان ہیں - اور یہی کپال موچن ہے
ایک اور پتھر گائے - بچھڑا کے نشان والا ہے - کہانی یہ ہے کہ ایک برہمن نے بچھڑا کے ناک کو چھید کیا
چھلا ڈالنے کے لئے + بچھڑا اسکو مار دیا + برہمہتیا کا پاپ لگنے سے دونوں گائے اور بچھڑا کالے ہو گئے -
اس پاپ کو دھونے کے لئے دیوتوں نے انکو کپال موچن پر آکر نہانے کی صلاح دی - چنانچہ وہ
یہاں آئے اور کپال موچن میں نہا کر پوتر ہو گئے - خالی بچھڑا اور سینگ کالے رہ گئے جو پانی سے باہر تھے
Cf. the story of Crow basking ah ... ॥

یہاں موچن تالاب میں نہانے کے لئے اترتے ہیں - اور سینکڑوں لوگ اور اس تالاب میں
اس خیال سے نہاتے ہیں -

یہاں ایک سکھ گوردوارہ بھی ہے 68 فیٹ x 68 فیٹ اندازاً احاطہ کے اندر + ساتھ لگتا احاطہ 114 فیٹ
گورو یعنی بچاری کے گھر کے گرد ہے - ان دیواروں میں دو کتبہ لگے ہیں - جو نامکمل ہیں - ایک میں تاریخ
احاطے کی دیوار میں جاوٹ اونچائی میں اور نام پھر پڑھنے سے لیا گیا ہے

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Sarî bhajisthitassa
a set which
that to the right reads as
Satechâpi panchasha
tathâ Mâgha mâse s
" when ..... hundred and sixty
in the month of Mâgha"

If this referred to the Gupta era beginning in A.D. 167, then the date of the Kapâl Mochan temple will be 166 + 265 = 431 or 531 A.D during the sway of the later Guptas. The left hand fragment is hence of earlier date as the letters s & th in it are of older forms than those of the same letter in the right hand fragment.

Ornamental stones which formed part of the old stone temple also go back to the same time, as the style is similar to that which I have observed at Bhita and Eran in buildings which undoubtedly belong to the time of the later Guptas.

I also obtained three coins one being a small silver piece of the Indo. Sassanian type with the letter m between the two attendants at the fire-altar and the other two common copper coins of Samanta-Deva

KAPÂL MOCHAN.

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29 Jopra or Tobra

Jopra or Tobra is the village from which Feroz Shah Tughlak removed the great Mauryan of Asoka, which (with the gilt pinnacle on the top of it. U.P. now) stands outside the City of Delhi on the South. The story of its removal is related at length by Shams-i-Siraj who as a boy of 12 years of age saw the pillar arrive at Delhi. He states that the pillar was brought from "the village of Tobra in the district of Salaura and Khizrabad" near the foot of the hills

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Salaura is no doubt Sadora. There are two villages of the name of Jogra or Jobra, i.e. Kalán and Khurd on the bank of the Rakshi Nadi, 7 miles from the S.W. of Jagadhari; Jogra kalan stands on the direct line between Ambala & Sirsáwa at a distance of only 4 miles from the old Jumna at Dámla, or 18 miles to the South of Sádhora and 22 mile to the S.W. of Khizrabad

There is a large dry tank, a big has mound and large bricks 13×8×2 inches are found in plenty and fragment of bricks 2¾ to 4 inches thick with the usual finger marks upon them, all stray owell-burnt. Old bricks have been used to build many houses in the village which is decadent now. The large size of the bricks point to a period before the Christian era and the presence of the Naagaja's tank shows that the place was much probably on the route of Mohamedan Conquerors. In fact it lies on the direct route between Ambala and Sirsáwa, and we know that both Jenius & Baber marched by Sirsáwa

30 Sirsáwa

Sirsawa, 10 miles to the N.W. of Saharanpur marks the utmost easterly limit of the Jamuna river. The mound here is the most conspicuous thing in the landscape for many miles around. Baber went to see it from his Camp on the western bank of the river Jumna. He gives a discription of Sirsawa in his memoirs. In the time of Akbar, Sirsawa with its brick fort was one of the chief places in the Saharanpur Sirkar (آئین اکبری). The earliest notice of Sirsáwa is by Abul Fazl. The name is variously spelt as سرساوہ- سرسہ- سرساہ in which we have only to substitute the Persian و for ر and we have Sarsawa سرسہ

The name of the place is derived from the Kush raja

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Siras Pal, who was attacked and defeated by Malik Naser-ud-din from Ghazni. When dying, the Raja gave his daughter to Naser-ud-din and begged that the fort might hereafter be called by his own name as Siras-āwa. This happened upwards of 800 years ago. The siege lasted for three months, and one of the enemy leaders, Sir Mardāna Shahid, also fell in fight with Siras Pal, and lies buried on the top of the north-east bastion. By the people he is more commonly known as "Kilkili Sahib."

Sirsāwa or Sirsa pattan is celebrated as the birth place of Bāchal Rani, the mother of Guga Chauhan, whose story will be given elsewhere.

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31 Kurukshetra.

The area or Chakra called Kuru-Kshetra lying between Sarasvati in the north & Drishadvati (or Kaggar) in the south, and watered by Sarasvati and its six or seven tributaries, is 5 yojanas square or 40 li on all sides as confirmed by Hiuen Tsang. This was the old Brahmavarta and has been held sacred from the time of the Rig Veda, wherein it is connected with the story of Sadhyanaher. Sadhrich Rishi. It came to be connected subsequently with the latter fight between Brahmans and Kshatriyas which took place here. Parsuram made his clothes with the blood of the Kshatriyas. The great battle of the Mahabharat are also stated to have taken place here. Every inch of this area is sacred and is connected with the names of heroes of Mahabhat and the older Rishis. There are hundreds of tirthas of tirthas all round; it is said there are 360 tirthas. But a few places like Thaneshar, Pehoa etc possess proofs of being older than other places round about them. the greater number of tirthas, appear to be inventions of modern days.

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The Kurukshetra is called also Samanta panchaka i.e. "in every side five", but as a matter of fact the four sides vary length, although the total circuit is the same, thus:—

North side from Ber to Ratna Jakh	—	40 miles
East side from Ratna Jakh to Seikh	—	54
South side from Seikh to Ramroy	—	25
West side from Ramrai to Ber	—	41
Total		160 miles

The circuit of inner Chakra is really of the bigger Chakra about 100 miles

According to the Mahatmyas, of which only one is said to be old, the holy places had lain desolate for several centuries after the Muhammadan conquest when a Dandi or mendicant, named Râma Chandra Swâmie, came from Kâsi to Kurukshetra. He was grieved to see the desolation, and determined to stop there and try to restore the holy places. Perhaps even as the sites of many were unknown, he professed to have obtained a knowledge of them in his dreams and accordingly he wrote a book describing them, which is called the Mahâtmya of 6000 Slokas and also the "Dandi Mahatmya". Long afterwards a Pandit of Bhaneswar, named Baranali, traced all the holy sites from the positions given by the Dandi whose account is now accepted as genuine by all Brahmans although he is only authority for the identification was a dream.

The whole region is divided into seven bans or forests, named Prithu-ban, Kâm ban, Aditi-ban, Sit-ban, Phalaki ban, Madhu ban & Vyasa-ban. To these were added two more bans the Surya-ban & the Chandan-ban in order to bring in Kaithal & Jhind, to gratify the Sikh rajas of those places

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After the capture of Thaneser by Mahmud of Ghazni and the destruction of the famous shrine of Vishnu called Chakra Soámi, the only mention that I can find of the place for several centuries is the recovery by the Raja of Delhi in A.D. 1043, during the reign of Modud, after which it probably remained in the hands of the Hindus until after the final battle between Prithiráj and Muhammad-bin-Sám, when the fort of Sarsuti, Samána, Kohrám and Hánsi submitted to the conqueror. This took place in A.H. 588 A.D. 1193 and from that date down to the time of Sikandar Lodi, I have not been able to find any notice of Thaneser or Kurukhet. It was no doubt completely ruined by the early Muhammadan kings and I see no reason to doubt the statement of the Hindu Mahátmyas that it remained desolate for several centuries. It must, however, have been rebuilt before the time of Sikandar Lodi, as that bigoted prince proposed during his father's life-time to make a raid upon Thaneser for the purpose of putting to death all the pilgrims who had assembled to bathe at Kurukhet. The story related in the Tarikh-i-Daúdi is as follows:—

"Before his accession, when a crowd of Hindus had assembled in immense numbers at Kurukhet, he visited it to go to Thaneser for the purpose of putting them all to death. One of his courtiers represented to him that it would be better to counsel the learned before doing this. Sultán Sikandar caused the doctors to assemble, and questioned the chief of them, whose name was Mian Abdeellah, of Ayodhan. This Malik-ul-Ulamá asked the king what there was in that place (Thaneser). He replied: 'There is a tank in which all the infidels are accustomed to bathe.'

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the Malik-ul-Ulma said, 'Since when have they been in the habit of doing so?' Nizam Khan replied that it was an ancient custom. Mian Abdulla asked what the Muhammadan sovereigns who had preceded him had been in the habit of doing. The Sultan answered that up to this time they had left the Hindus unmolested. The Malik-ul-Ulma then assured the king that it would be very improper for him to destroy an ancient idol-temple, and that he ought not to forbid the accustomed rite of performing these ablutions in the tank. When the conversation had lasted a short time, the Sultan placed his hand on his dagger, and exclaimed: 'You side with infidels. I will put an end to you and then massacre the infidels at Kurukshetra!' Mian Abdullah said: 'Every one's life is in the hand of God—no one can die without His Command: whoever enters the presence of a tyrant must beforehand prepare himself for death, let what may happen! When you asked me, I gave you an answer in conformity with the precept of the Prophet; if you have no reverence for them, what is the use of inquiring?' Sultan Sikandar's wrath was slightly appeased, and he said: If you had permitted me to do this, many thousands of Musalmans would have been placed in easy circumstances by it. (Elliot's Muhammadan Historians, by Dowson, Vol IV pp. 439-40)

Here we have the Muhammadan doctrines of the propagation of religion and the plunder of infidels or God and Mammon joined together in the most naked and unblushing way.

From that time down to the reign of Akbar, the holy field of Kurukshetra was frequented by thousands of pilgrims from all part of India. According to Abul Fazal, Thaneswar then possessed a brick fort; and a

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very curious account is given in the Tabkât-i-Akbari of the assemblage of pilgrims on the bank of the lake in A.H. 974 or A.D. 1567. (Elliot's Vol V p. 318)

"When the Yogis and Sannyâsis arrived at Kaweras, there was an assemblage on the border of a lake called Kurukshet. This is a sacred place of the Brahmans and on occasion of eclipses the people of Hindostan flock thither from all part to bathe. There was a great assemblage here on this occasion and the people were bestowing their gifts of gold and silver, and jewels & stuffs, upon the Brahmans. Many of them thrash themselves into the water, and the Yogis & Sannyasis were gathering a rich harvest from their charity. In consequence of a feud* which existed between these two sects, they came to the Emperor seeking permission to settle it by fighting. The Sannyasis were between 200 and 300 in number, and the Yogis, who were only 70 or 80, were over 500. When the adversaries stood ready to begin the fray, by the emperor's order some soldiers smeared their persons with ashes and went to support the Sannyasis, who were the weaker party. A fierce fight ensued, and many were killed. The Emperor greatly enjoyed the sight. At length the Yogis were defeated, and the Sannyasis were victors."

At a later date the holy shrines of Kurukshetra are said to have been desecrated by order of Aurangzeb, who built a castle on the island in the lake called Mughalpura, from which his soldiers could fire upon any venturesome pilgrims who came there to bathe. But with the decline of the Mughal Empire, and the ascendancy of the Sikhs, many of the old shrines have been restored, and new shrines have been built, to which thousands of pilgrims resort at all time of the year. But the great

* سنیاسی ویراگ نال لڑن چلے ہتھ رکھ تلوار دی مٹھ لئے (وارث)

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gatherings take place at the time of eclipses. One of these I (A. Cunningham) visited on the 22nd March 1879, when the roads leading to Thanesar were thronged with people just like the streets of a city."

Thânesar or Sthânû-Îsvara, as called from these two names of Siva, the Sthânu Tîrth being one of the principle places of pilgrimage at Thanesar. The fort, which is still 60 ft high above the fields, was stormed by Mahmud of Ghazni in A.D. 1011, but in A.D. 1043 it was retaken by the Raja of Delhi, in whose hands it would seem to have remained until the time of Muhammad Ghori. I can find no notice of Thanesar during his campaigns although Hansi & Sarsuti are often mentioned. I presume therefore that it must have been deserted by the Hindus when the Muhammadans occupied Hânsi in force under Aibek. The holy places about Thanesar are very numerous.
(From Vol II p. 212)

(1) दीर्घं क्षेत्रे कुरुक्षेत्रे, दीर्घं सत्रन्तयिरे। नदीस्तीरे द्रिशद्वत्याः पुण्ययाः
शुचिरोघसः॥ (Vâmana 6.)

(2) दक्षिनेण सरस्वत्याः द्रिशद्वत्योत्तरेण च
ये वसन्ती कुरुक्षेत्रे ते वसन्ती त्रिविष्टपे। Udyog

(3) तद् रतणुक-अरतणुक्योर यदन्तरम रामाह्रदानाञ्च
भचक्रुकस्य च।
एतत् कुरुक्षेत्र समन्त-पञ्चकम् पितामहास्योत्तर
वेदि रुच्यते॥ Vana 83

These are the boundaries of Kuru-Kshetra

(4) सरस्वति द्रिशद्वत्यो देवनद्योर यदन्तरम्।
तद्देव निर्मितं ब्रह्मावर्तं प्रचक्षते॥ Manu

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Miscellaneous Notes

Haveear – Sarasvati.

The Sarsuti, in Sanskrit सरस्वती is too well known to require more than a mere notice. It name is derived from सरस, a "lake or pool" and vati, "like" meaning the "river of lakes or pool" a character which it still bears, as it partially dries up early in the year and leaves a mere succession of pools instead any visible stream. The Brahmans have always taken advantage of these pools, to each of which they have attached a legend with its accompanying shrine. Thus, along the bank of the Sarsuti to the north of Haveear, from Ratan Jakh on the east to Sujas ghât on the west, a distance of only 5 miles, there are no less than 34 shrines, or 7 shrines in one mile, or a shrine at every 250 yards. Of these, the most celebrated is the Kula-praêbin, or Ganga-tirath, in which the Ganges herself is said to have bathed to get rid of the load of sin with which the people had defiled her waters. Another famous place is the Sthanu-tirth where Vena Raja dedicated a shrine to Siva under the name Sthânu. According to the legend, the leprous Raja Ben whose name I have found as widely diffused as those of the Pandus themselves, while travelling in a doli, was set down by the bearers on the bank of the Sarasvati. A dog crossed the river & stopped near the doli to shake himself, whose foul water was sprinkled on the Raja, who was astonished on seeing that each spot thus wetted immediately became white. He shortly plunged into the stream and came out entirely cleansed from his leprosy. These two legends are alone sufficient to account for the deeply rooted belief of the people in the purifying quality of the waters of the Sarasvati. Some places refer to the destruction of the Kshatriyas by Parasu-Rama and other spots are dedicated to the story of the Pandus, such as Kuberibe-vana & Ashtapur. In the

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first of these placed the water of the river was changed to milk (Khir) for the use of the wearied Pándus, and in the other their bones (asthi) were collected together in a heap. In A.D. 634 these bones were shown ~~that they were~~ to the Chinese pilgrim Hiuen Thsang, who records that they were of very large size (Julien's Hiuen Thsang II, 214). All my enquiries for them were fruitless. Near the site of Sthaneswar is still pointed out in the plain to the west of the city Kuru Rajas ghat

Story of Dadhyanch

Dadhyanch during his lifetime had been the terror of Asuras, who after his death multiplied & overspread the whole earth. Then Indra enquiring what had become of them and whether nothing of them had been left behind was told that his great weapon the horse's head was still in existence, heaps of bones were there. Search was made for it & it was found in the lake Saryanawat on the skirts of Kuru-Kshetra."

The story is given in the Rig Veda

Statue of Chakra Swami

His statue which was somewhat above life-size was removed by Mahmud to Ghazni & the broken up and brass ~~the~~ bodies under foot.

Buddhist remains

When the Chinese pilgrim, Hiuen Tsang, visited Sa-ta-ni-she-fa-lo or Sthaneswar, in A.D. 636 he found only three Buddhist monasteries containing 700 monks, while the Brahmanical temples amounted to 100, and the Brahmans of different sects were very numerous. At 4 or 5 li or 3/4 of a mile to the N.W. of the town, there was a brick stupa of Asoka, 200 feet in height which was said to contain a portion of relics of Buddha. The bricks were of a reddish yellow colour very smooth and glossy. Mohammadans converted the remains to their use for a madrasa or College and a graveyard. The three monasteries contained 700 monks & were then large — the usual number of monks in a monastery

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Brithudaka or Pehoa, on the Sarsuti River, 14 miles West of Thanesar. The place derives its name from Raja Prithu the Son of Vena Raja. Here Prithu performed the usual Srāddha or funeral ceremonies and for 12 days after the burning of his father's body, he sat on the bank of the Saraswati offering water to all comers. Hence the spot was called Prithudaka or Prithu's pool from udaka, 'water,' & the city which he afterwards built on the same spot was called by the same name. The town of Pehoa, as it is usually called is built partly upon the bad ground and partly on high. Its antiquity is proved by the large size of its old bricks, which are 18 × 12 × 2½ and 3 inches. In the lower part of the western portion of the city there is a modern temple of Gorakhnath. Pehoa is said to have been a dependency of Gorakhnath. In the wall of this temple is fixed an inscription in 16 lines of Raja Bhojadeva the Son of Rama Bhadra Deva, dated in Samvat 276 both in words and figures. This date, as I have already made known, most probably refers to the era of Sri Harsha which began in A.D. 607. The date of the inscription will therefore be A.D. 882 at which time as we learn from Gwalior inscription of S. 933, or A.D. 876, there was reigning a powerful king of the same name who is most probably the Raja Bhoja that was contemporary with Sankha Varmma of Kashmir, between A.D. 833 + 901

In the midst of the bazar in the South-east quarter of the city there is a second inscription of 21 lines fixed in the wall of a dwelling house called Siddgir-Ka-Haveli. The lower left-hand corner of this inscription is concealed in the wall of the building. Twenty one lines are exposed, and some 7 or 8 lines more for 9 inches in length are hidden in the wall. I asked for permission to take the same out of the wall for the purpose of copying

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the inscription, which is quite perfect, promising at the same time to replace it at my own expense, but the early owner of the house refused, and the inscribed stone, which is now used as a seat outside the door of the building, will eventually be worn away until the letters became illegible.

Pehoa appeared to me the gate as old as Thanesar. The mound on which the town stands is perhaps not so lofty as the old fort of Thanesar, but the coins and other remains that are found in the ruins are of the same kinds and of the same age. Amongst the terra-cotta remains I obtained one nearly perfect figure of a king seated, of which a drawing is given in Plate XXVII.

Kapāla-Mochan - or the 'Head-liberator,' that is from the sin of cutting off the fourth heads of Brahma. Siva was freed from this sin by bathing in this pool.

32 Rajapuri or Rajaori.

The earliest mention of Rajaori is by Hwen Thsang who came from Kashmir by way of Ko-lo-che-pu-lo or Rajapuri to the plains of the Punjab. It was then a dependency of Kashmir and had no Raja. In the Raja-Tarangini it is first noticed in the time of Kalasa, A.D. 1080 to 1088, when Sangramapala ousted to the throne of Rajapuri, on the death of his father Sahajapāla. Madanapāla, the brother of the deceased Raja, disputed his title, but the usurper prevailed against him with the assistance of Kashmir and one of the eight* tributary chiefs who presented themselves at the court of Kashmir in the year 63 or A.D. 1087.

Between A.D. 1088 & 1100, Harsha, the king of Kashmir

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* چنبہ - بھوٹی - راجوری - دوسرا بھیار (وکھیا - سلاف پونچھ اور گندھارا) نمبر ۵

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determined upon attacking Lohara. His General Kandarpa was opposed by Sangrāma near Rajapuri or Ch., but the Kashmiris prevailed and Kandarpa was appointed governor of Lohara. Afterwards Harsha proceeded against Rajapuri in person but returned devoid of success. In A.D. 1088-89 Ibrahim of Ghazni made a successful campaign in the Punjab.

In the year 66 (A.D. 1090) Harsha sought to kill his cousins Uchchala and Sussala; ---- In the year 88 (A.D. 1112) Sussala ascended the throne. ---- In the year 95 (A.D. 1119) Sangal relieved & his nephew lost the kingdom & life.

دیکھو راجترنگنی - ان دنوں کی کشمیر کی تاریخ کے لئے + یہ سنہ جو دیئے ہیں کس era کے ہیں؟ یہ بھی گیارھویں صدی کو نہیں ہو سکتے - بلکہ وہ era ۱۰۸۱ سے شروع ہوتا ہے +

سنگرام پال راجاپوری کا رہنے والا اوچھل کے ہاتھ سے مرگیا - اور اسکی جگہ اسکا چچا لڑکا سومپال گدی پر بیٹھا جسنے اپنے بڑے بھائی پرتاپ پال کو مار دیا + سنگرام کے عہد میں پرتاپ پال مرحوم کے لڑکے ناگپال نے کشمیر میں پناہ لی اور سومپال کو بھاگنا پڑا + جب یہ واپس آیا تو اسنے اپنے بھتیجے ناگپال کو نکالدیا + زال کے اپنے بیٹے بجوپال سے رویہ سے تنگ آکر اسنے کشمیر کے راجہ جے سنہہ کے پاس پناہ لی + راجوری کی مسلمانی تاریخ زین العابدین کی موت سے بعد شروع ہوتی ہے + بجوپال کے پیچھے سندر سین راجا مسلمان ہوگیا اور اپنی دولت کمال زین العابدین کے لقب میں دیں + اسکے بعد ۱۴۷۳ع سے لیکر برابر مسلمان راجہ رہے + (Rajdevi + Sunder Devi) (سندر مائی) جو وہ راجوں کے نام دو دو ہوا کرتے ہیں ایک مسلمان نام اور ایک ہندو نام + گورو نانک صاحب کے خیال میں راجہ تھے

1 ادھم خاں (۱۴۷۳ع) - 2 سکندر ثانی (۱۴۷۵ع) + 3 شیر خان (عرف کلانور سینہ ۱۵۱۸ع)
6 راجا نور شاہ (عرف نیل سینہ) ۱۵۰۰ع + راجا بہادر الدین (عرف ساگ سینہ) ۱۵۱۲ع +
نور شاہ (عرف الم سینہ) ۱۵۲۴ع 9 بیبت شاہ (عرف بیبت سینہ) ۱۵۳۶ع
ان سے پیچھے 8 سردار شاہ (رتن سینہ) - شاہ سوار (سنسار سینہ) - 10 دولت شاہ (دولت سینہ) -
11 زمان شاہ (جک سینہ) - 12 شہاب الدین (سنگر سینہ) - 13 بدر الدین (درگا سینہ) + بہادر خان (بہادر سینہ) ۱۶۲۰ع + [جسنے ۱۶۱۸ع میں گورو ہرگوبند صاحب جہانگیر کے ساتھ ۱۶۰۹ع کشمیر گئے - تب بدر الدین راجوری کا راجہ تھا +] + سر مست خاں ۱۶۲۰ع + 16 تاج الدین ۱۶۴۰ع (چھتر سینہ) + اسکی لڑکی اورنگزیب سے بیاہی گئی + حیات خاں ۱۶۵۰ع (حیات سینہ - اسکو اورنگزیب کی سند ۱۶۴۳ع میں ملی)
بعد ازاں عنایت اللہ خاں ۱۶۴۵ع سے لیکر ۲۴ سال راج کیا + ہدایت اللہ خاں ۱۶۶۹ع + نعمت اللہ خاں ۱۷۰۳ع
(۱۱۱۹ھ اور ۱۱۶۱ھ میں راج گدی پر تھا) + رحمت اللہ خاں ۱۷۴۰ع (عرف بہادر سینہ) + کریم اللہ خاں ۱۷۶۳ع
(۱۲۲۳ھ میں مرا) + اکرام اللہ خاں ۱۸۰۸ع (لاہور میں قید کردیا گیا - سکوں پر زمانہ) + رحیم اللہ خاں ۱۸۱۸ع
(۱۸۴۶ع میں راجوری کی جاگیر Rilbee کی بجائے) +

Sundar-mā-ji, here a son + Zainul-Abidin, named

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Adham Khan Shâh, who was generally known as the Wali. As he quarrelled with his brother Haider Shah the King gave them the governorship of the lower hills including Punach and Rajaori as far as Kâlanor; on his father's death he returned to Kâlanor where he had a son named Sikandar Shah Sâni. During the reign of his brother Haidar Shâh he marched to Jammu, where he induced the Raja to support his invasion of Kashmir. But he was shortly after killed in a skirmish with a party of Mughals, leaving his eldest son Fateh Khan to prosecute his claims to the throne. Fateh eventually succeeded, and by his aid the descendants of his brother obtained possession of Rajoori. Sikandar's son, Sher Afgan, generally known by his Hindu name of Kâlanor Sir or Sirk, was the father of Nur Shâh or Nil Sir the first Muhammadan Raja of Rajaori. Nil Sir first conquered the country and afterwards marrying the Raja's daughter he succeeded to the chiefship. His descendants afterwards reigned undisturbed as Muhammadan Rajas, each bearing a Hindu name in addition to his others. Here is the list of the Rajas of Rajaori as far as I have been able to ascertain, has been given above

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33 Champa or Champa

Barmâwar on the Beddil River was the old capital. There are three inscriptions there engraved on the brass images, and a fourth in a temple on the Ravi. As no Muhammadans ever went there the images are in good order. There are three principal temples, Mani mahes, Narsimha Avta and Lakshanâ Devi.

On a small slab of white marble let into the pavement in front there is a rude cut inscription of four lines which we call read as follows. It opens with the date of Samvat 1474 or A.D. 1417. In the second temple there is an illegible inscription on the pedestal of the image. In the wooden temple of Lakshanâ Devi there are ~~figures of amatory~~ in niches amatory figures in different positions. On the pedestal is engraved the following inscription in two lines:- "Amen! this image of Lakshanâ Devi, for the increase of his own virtue was dedicated by Meru Varmma Deva, the son of Sri Divâkara Varmma Deva, the grandson of Sri Bala Varmma Deva, the great grandson of Sri Adeitya Varmma Deva, of the race of Mohasenâswa and family of Adeitya. Made by Gugga."

A small stone temple dedicated to Ganesa has an inscription on the pedestal of the God telling us that the image was made by Gugga and dedicated by the same Meru Varmma Deva.

On the pedestal of the brass Nandi placed in an open wooden shed between the first two temples, there is an inscription of similar content; Gugga is the maker & Meru Varmma, the dedicator of the image of Nandi

At the Triple junction of the Nai, the Beddil & the Ravi

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there is the temple of Sagat Devi or Sakti Devi
It is one of the three famous statues of the hill country
the other two being the headless Bhavani Devi of
Kangra and the Lakshmi Devi of Baramaur.
I could not make a proper copy of the inscription
on the pedestal, even with the help of a small telescope,
standing at the door, not having been allowed to enter
the temple, and owing to the general gloom of the sanctum
and the blackness of the pedestal. But in the
first line I recognised the name of Sri Meru
Varmma and at the end the name of the sculptor
Kirta "Karmmina Guggera — "made by Gugga".
The temple as it now stands is, I think, of later date.

मन्दिर के गर्द मन्दिर आदमी की एक तरफ मालाओं की तस्वीरें हैं — और दाहिनी तरफ कृष्ण गोपियों
की लीलाओं की + यह सब बाकी तरीके जमाने की हैं +

Chamba is the new capital on the Ravi — Its
temples here are of Lakshmi Narayana and Siva and
Parvati. There are no inscriptions

The temple of Lakshmi Narayana is referred to the
time of Raja Sala Varmma, who reigned in the
beginning of the 11th century.

There are several other temples of gods + goddesses at Chamba.

A list of 60 names of Rajas of Chamba is
given beginning with Karna + ending with Charat
Singh Sahib in 1825. Those corresponding with the
Sikh Gurus' period being from 47 to 56 thus:—

47. Anand Varma 1475 A.D.; Ganeal Varma 1500 A.D.,
49 Batopa Sinha V., 1525 A.D.; Virbahan V., Balikarna
or Balibhadra; Janardan 1600 A.D.; Prithvi Sinh 1640,
54 Mahipat Sinha or Mahipal — 1675 A.D.; Udaya Sinha
1700 A.D.; 56 Ugra S. 1725 A.D. — followed by Umed S.,
Rai S., Ajit S. + 60. Charat S.
1775 A.D. 1800 1825

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34 Audumbara or Nurpur.

Pathankot is especially favourable for the interchange of produce between the hills & the plains. The old name of the district is variously given as Dabheri or Dahumberoi which is derived from Audumbara (that is a country where the udumbara tree (ficus glamerata) flourishes. This is true of the Nurpur district. The name itself is also to be found in Hindu books as a country in the North-eastern Kojāh. Thus, Varāha Mihira twice couples the Udumbaras with the Kapisthalas, who are Kambisthali of Arian's Indica. In the Mārkandeya Purāna they are joined with the Kapisthalas, and in the Vishnu-Purāna they are coupled with the Traigartas and Kulindas, the former being the people of Kangra, and the latter of Kulu and the districts on the Sutlej. [Similarly the Manabaros of the Periplus is only a corruption of Audumbara, which is the ancient name of Kachh.] The coins are thin pieces of copper, either square or oblong with a temple on one face and an elephant on the other. Beside the temple are the Buddhist symbols of the Swastika and Dharmachakra* and beneath it a snake. Before the elephant there is a tree surrounded by a Buddhist railing, with an Arian legend on two sides of which one badly reads distinctly Odumbara. I consider therefore that the tree represented is an Udumbara (Fig 1, 3rd)

I can find no trace of the name in the historians of Alexander, but the quotations which I have given from Varāha Mihira, and the Purānas show that the name was well known before the Mahomedan invasion. Its next mention is by Abu Rihān, who callo-

---

* Aren't these symbols the same as the Circle & the Cross? On the coin the ओ३म् and मणिपद्म are separately placed on pillars, one on the right & the other on the left.

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Dalmâla the Capital of Jâlandhar, (Elliot Vol I p. 62).
from which I conclude that the district had been named by its more powerful neighbour of Kangra Kaur that time down to the reign of Akbar, I hear of no mention of this district, either as Kurukumbara or as Kathâniya. That it continued to exist as a small chiefship I have no doubt, as the Rajas trace their descent for some twenty generations before Akbar's accession, when Raja Babbt Mall of Baitan, on the side of Sikander Sur opposed the Mughal army at Mânkot and being taken prisoner was barbarously executed by Bairam Khan in A.H. 965 or A.D. 1558.

The genealogical tree of the Rajas obtained in 1846 from Deri Shah Brahman (then 95 years old) - as written by Sheikh Muhammad Amin, the Kotwal of Nurpur begins with Jay Pâl and his brother Bhup Pal, thus

1. Jaypal - approximate date 1095 A.D. 5th Cent.

19. Babbt Mall; put to death in A.H. 965 = A.D. 1558
20. Behari Mall 1558; brother of 19th (called Lakht Mall) 1525
21. Vasudeva 1580; in A.H. 1003 - rebelled 1594-95 اکبر
22. Suraj Mall 1613; in A.H. 1027 - rebelled A.D. 1618 جہانگیر
23. Jagat Singh 1620; in A.H. 1047 - rebelled A.D 1638 شاہجہان
24. Raja Raj 1646; died A.H. 1077 — A.D. 1666-67. اورنگزیب
26. Mandhata Raja, wrote a poem about his family
26. Raja Dayadhata, A.D. 1700.
27. Raja Prithi Singh 1735.
28. Raja Fateh Singh 1770
29. Raja Bir Singh 1805
30. Raja Jaswant Singh 1846

The Raja is called a Pundir, or descendant of the Pandus, a claim which he shared with the Rajas of Bisohli Mandi and Suket. According to Deri Shah he was a Tuar Rajput descended from the Anjan Pandava

After Behari Mall's death Vasu Dev came to the Jodhi

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Vasu Deva rebelled against Akbar in the 42nd year of his reign. He was then called the Zamindar of Kalú and Pathán. He rebelled a second time in the 47th year, when Pathán was taken from him. He died in A.H. 1022 A.D. 1613, and was succeeded by his son

Suraj Mall, who rebelled against Jehangir in A.H. 1027 or A.D. 1618. He was defeated & his brother

Jagat Singh was installed in his place. He was patronised by Jahangir, who gradually raised him to the command of 300, with the title of Raja. In A.H. 1047 he rebelled against Shah Jahan and on his submission was restored to his former rank. He accompanied Dara Shikoh to Kandahar and died at Peshawar in A.H. 1052 or AD 1646. His praises form the subject of the poem written by his grandson Raja Mandhata. He was succeeded by his son

Raja Rup, who had accompanied him on his expeditions across the Indus. Raja Rup was created a Commander of 1500 with the title of Raja, but the strong fort of Tarogarh was taken from him.

On the decay of Mughal power the small hill states of the Panjab generally remained undisturbed until the rise of the Sikhs. Kangra was visited by Forster in 1783, who notes that it enjoyed "a state of more internal quiet, was less molested by the Sikhs, and governed more equitably than any of the adjacent territories." The revenue was then about 4 lakhs of rupees. In 1815 Raja Bir Singh was imprisoned by Ranjit Singh and his country added to the Sikh dominion. He escaped and was again imprisoned in 1826. But he was soon released and was granted an allowance of Rs 500 a month until his death in 1846.

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35 Mandi

The mountain course of the Byas river is divided between the three chiefships of Kulu, Mandi and Kangra of which the second comprises the middle portion from the great bend to the north of Simla westward to Bajinath and Kamalgarh. The town of Mandi, which gives its name to the district is of comparatively modern date, having been founded by Ajbar Sen about A.D. 1500. The Mandi family is a younger branch of the Suket family the separation having taken place about A.D. 1200 when Babu Sen the younger brother of Saher Sen, Raja of Suket emigrated to Kulu. He & his descendants remained for ten generations when Kabacha Sen was killed by the Kulu Raja. His widow flies to Seokot (1278 A.D.) where she gave birth to Bau Sen who eventually became the Chief of Seokot, near the present site of Mandi; such is the story of the family.

[The Copper plate inscription of the great temple at Nirmand gives the genealogy of the first four Rajas of Kulu which is slightly different from that of the Rajas' list. The date of the plate is Arka(=Sun) 12, with gana=27 i.e. 1227 S. or A.D. 1170, as read by Pt. General Cunningham]
Plate Sudi 5 = Phagun Sudi 5

Important

"The letters of the plate inscription are of the Gupta type which had misled the Babu (Rajinderlal Mitra) into thinking that the record was much date from the 4th or the 5th century A.D. But these Gupta characters have been always in use in the hills between the Jumna and the Indus. They are found on the coins of the Kangra Rajas as late as the time of Trilokya Chandra the contemporary of Jahangir, and in all the inscriptions of Kashmir Kangra & Mandi down to the death of Jalam Sen, Raja of Mandi,

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in 1838 A.D, on whose Sati-pillar the title of Maharaja is written in the same characters that are found in all Gupta inscriptions. In fact the Baniyas of the hills still keep their accounts in Gupta characters and when I placed a copy of the Allahabad pillar inscription of Samudra Gupta before a Baniya he read off at once "Mahārājadhirāja Śrī Chandra Gupta" The Nirmand Copper-plate so far as its characters are concerned, may be of any date."

Samudra Sen the author of the Nirmand record, is the sixth in descent from Bāleu Sen.

According to the accepted genealogy of the Mandi and Suket families, the real founder appears to have been Vira Sen, who was the first that bore the Conewar title of Sena:-

No.	Approximate Date A.D.	Name etc	
1.	765	Vira Sen	
10.	....	Vijaya Sen	
11.	about 1000	Vahu Sen, younger brother of Sahu Sen - the family separates here	
12.	.....	Nima Sena	(Nirmand Inscription)
13.	.....	Narvâhana Sena	Varuna* Sena
14.	.....	Kanavahana Sena	
15.	....	Savâhana Sena	Sanjaya Sena
16.	.....	Vira Sena	†Ravi Sena
17.	-1166-	Samudra Sen, author of Nirmand Plate	Samudra Sena
18.	1194	Kesava Sen	
19.	1222	Mangal Sena	
20.	1250	Joga Sena	
21.	1278	✠ Kabacha Sena	
22.	1304	Bâna Sen. (Bâva Sen)	
23.	1332	Kalyana Sen	
24.	1360	Hira Sena	

× 1500 - 30×12 generations = 1140 A.D.

× 1140 A.D. (14 generations) 30 years each

* Narvâhana is the name of god Varuna

† Syllables have been interchanged; in the Sanskrit लोक has become कोल in vernacular.

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	A.D.		
25.	1388	Dhanajaleva	
26.	1416	Narendra Leva	
27.	1444	Rāja Leva	
28.	1472	Balabar Sena or Dilāwar Leva	
29.	1500	Ajban Leva or Ajbar Leva; died 1534	Inscription Samtal 1584 — AD 1527
30.	1534	Chatra Leva	
31.	1554	Sahil Leva	
32	1575	Narayana Leva	
33.	1595	Kesava Leva (30 figures of Sakti)	2 pillars, but no inscription in letters
34.	1616	Hari Leva	date on Sati Pillar*
35.	1637	Surya Leva	died 513 — 1637 A.D.
36.	1664	Syam Leva	" 540 — 1664 "
37.	1679	Gopa Leva	" 555 — 1679 "
38.	1700	Siddha Sena (24 figures of Sakti)	" 53 — 1727 "
39.	1727	Sib. Jwālam Leva	
40.	1750	Shamshir Leva	" 557 — 1781 "
41.	1781	Surma Leva	" 574 — 1798 "
42.	1798	Iswari Leva	" 52 — 1826 "
43.	1826	Jālam Leva	" 514 — 1838 "
44.	1838	Bolvira Leva	
45.	1851	Vijaya Leva	

died 1534 A.D.

From the Separation, 31 generations are recorded in the Sukul branch & 33 in the Mandi Branch.

*The dates on the Sati Pillars are recorded in the Loka-Kāl, or era of the Seven Rishis, which is a cycle of 2700 years, each century being named after one of the 27 lunar mansions & this and the reckoning in consequence never being carried beyond 100. This is the era which is used in the Raja Tarangini under the name Loka. Kāl. The first year of each century corresponds with the 25th year of each Christian century, so that Samvat 2 of Isvarā Sena's Pillar is A.D. 1826, and Samvat 14 of Jālam Sena's Pillar is A.D. 1838.

(See Samvat on Ranjit Inscription also)

15.=

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1. The S
are su
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on the
Ker

2. Syam-Sen
A.D. 1679

3. SIDH SEN
A.D. 1727.

6. Lauri Sen
A.D 1816

7. JALAM SEN
A.D. 1838

No3. Le

श्री सः तिस्ते कार्तः प्र=८ श्री देवानजी श्री सिध सेन	सूर्ग लोक जो गये	श्री ईश्वरी सेनजी	एन दूसे वे- -सरव प्रा=७ होआ बरस ३७ मा २=रि ५

No7. Jalam Sen

श्री महा- राजा जा- -लम सेन जी सन चैदे * पौस=प्रा १७ देव-	लोक जो ब- -ध्या श्री रान्नी २ खेसी ३ रकाली १७ सहर मंडी सती हुई १	श्री सम्वत ५५ श्री राजा सरूज लो- क जो होई	शौज प्राः १२ स्याम सेन सुरग लोक जो होई श्री रानी ५ खवासी २ रकोली ३७

No2. Syam Sen

Zalam Sinh died on 29th Dec 1838, and I remember that it was duly reported to the Governor General, by the Agent at Simla. On the 12th March following

* Chandra = 14th year c.e. A.D. 1838.
प्रा = Previshtha a date of the Sun; तिथी is by moon

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The Sati-pillars of Mandi Rajas and their families are single upright slabs standing in a picturesque group on the side of the road to the South of the town leading towards Sekhet & Bilaspur. Some of them are 6 & 7 ft in height and all of them are carved with figures of the Raja and of the women who were burned. Each Raja is represented seated above with a row of Ranis or Queens (also seated) immediately below. Still lower are rows of standing figures of Khwásis, or concubines and Rakáles or slave girls. Each of the principal Monument bears an inscription in Hill Nágri characters (which are the same as the Gupta characters) stating the date of the Raja's death and the number of queens concubines and slave-girls who attended him in death. Altogether the number of Satis, as figured on the pillars of 10 Rajas, is 252.

Three inscriptions are transcribed below

No3. Siddha Sen

श्री संः तिस्ते काती:
प्र=८ श्री
देवानजी श्री
सिध सेन

सूर्ग लोक जो गये

No6. Iswar Sen

श्री राजा सूर्ग लोक
श्री ईश्वरी सन दूसे वे-
सेनजी -सरव प्रा=७ होआ
बरस ३७ मा २=दि ५

No7. Jálam Sen

श्री महा- लोक जो ब-
राजा जा- -र्घ्या श्री रानी २
-लम सेन रवासी ३ रकाली १७
जी सन चंदे* सहर मंडी सती हुई
पौस=प्रा १७ देव-

No2. Syam Sen

श्री सम्वत ५५ सौज प्रा:
श्री राजा सरज लो- १२ स्याम सेन
क जो होई सुरग लोक जो
होई श्री रानी ५
रवासी २
रकाली ३७

Zalam Sinh died on 29th Dec 1838, and I remember that it was duly reported to the Governor General, by the Agent at Simla. On the 12th March following

* Chandra = 14th year i.e. A.D. 1838.
प्रा = Pravishtha a date of the Sun; तथी is by moon

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Vigne reached Mandi, when the new raja Balbir
Sen, he says, "had enjoyed his rank but two months."
In another place he says that "the representatives of
no less than 25 women who had been present with him
were evidently freshly produced by the scaffold
of the Mandi Sealpster." The record of the killer,
however, mentions only 22 women who became Satis.

During his stay at Mandi Vigne witnessed the
burning of a widow whom he describes as being
regularly "tacked in". The fire was applied in different
parts; and all he says was so quickly enveloped in
"a shroud of mingled flame and smoke that he
believed her sufferings to have been of very short
duration as she must almost immediately have
been suffocated."

Kunets, Kaninudas, Kaelindas and Khasa Khasia;
Mons Mundas are really the same people as the
Kols-

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Gwaliar & Gwâliar Fort

Archaeological Survey Report Vol II

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P. 330. The hill 1 3/4 mile long, and 600 to 2800 broad, with 300 ft at the North end - 274 ft at the South end high.

P. 335. Name Gwâli-âwar (= Gwâliar) from a Hindu hermit Jogi 'Gwâli-pa'. A small shrine dedicated to this saint just inside Ganesh Paur or Pol (= Gate). Old & original site of this shrine was at the spot where Motamid Khan (Muh. ud. Din) built the Sas Bahu mosque in A.H. 1075 or A.D. 1664 after pulling down the temple. The inscription on the mosque says:- Extensive fort built in Aurangzeb's time

5. It was the idol temple of the vile Gwâli
9. He closed the idol-temple
12. He said "Light be blessed"

سنه ٧٦ و ٥ = 1075 H.

P. 335. In S. 933 or A.D 876 - gift of land made by Bhojadeva for the support of the Chatur-bhuji-mandir

P. 336 Boar incarnation of Vishnu, 15½ ft in height - purposely defaced with a chisel by the worshippers of Siva, and then concealed by a wall of the Linga temple

P. 337 Muzaffar Khan held the fortress as Killadar for 19 years from the accession of Shah Jahan in A.D 1628 to 1647

Pp 338-339. The north-west entrance, which consists of three gates is called Bhandha Paur from a small temple dedicated to Bhandha Deva. This temple was built by Raja Man Sinh Tomar in A.D. 1495, although the entrance had been in use long before that time. This entrance was generally kept closed under the Muhammadan rule, as the State prisoners were confined in its upper outworks. The cells which still exist, are call nau-chauki or the "nine cells". They vary from 15 to 26 ft in height, and are lighted as well as ventilated by small openings near the roof. This entrance was also kept closed during the Mahratta rule, when three gates being carefully walled up, it remained shut during the 13 years of British occupancy from 1841 to 1857 but since the occupation in 1858, the Bhandha entrance has again been opened

Bhandha Gate

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for the convenience of the garrison. During the long period of its closure the names of the separate gates have been forgotten, and the general name of Bhanda is now applied to them all

p.345. The Gujari Baori is a small deep tank with steps down to the water's edge about 80 ft long by 30 ft broad. It is situated at the foot of the cliff in the Gujari Mahal outwork. The Bhandha Baori is situated in the outwork of the Bhandha Devi gate. It is about 30ft long by 15ft broad & 40 ft deep. On the 15th April in one year I measured a depth of 30ft of water but the water is unfit to drink and is only used for ablutions when the Johara-tal dries up.

p.364 The shrine of Bhandha Devi is a small square niche cut in the rock, just below the second gate way of the Bhandha pass. Close beside it there is an inscription of Raja Man Singh, dated S. 1552 or A.D. 1459. In this the name is written Bhanda Deva. The figure is said to be a form of Shiva

Pg 369. The prisons of Gwalior are situated in a small outwork on the western side of the fortress, immediately above the Bhandha gateway. They are called Ko-thoki, or the nine cells, and are both well lighted & well-ventilated. But in spite of their height, from 15 to 26 ft, they must be insufferably close in the hot season. Here were the state prisons in which Akbar confined his rebellious cousins, and Aurangzeb the troublesome sons of Dara & Murad, as well as his own more dangerous son Muhammad. During these times the fort was strictly guarded, and no one was allowed to enter without a pass

p. 381. From the conquest of Altamish in 1232 to the invasion of Timur in 1398 A.D., Gwalior remained

cells of Gwalior.

Prisons

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in the possession of the Muhammadan Kings of Delhi, who made use of it as a state prison for the enfirement of near Kinsmen when they wished to get rid of, but could not openly put to death. From Ferishta we learn that Jalaluddin Firoze in the year A.H. 695, or A.D. 1295 built a large and ... In A.H. 716 or A.D. 1316, Alauddin Khiljí put to death his three brothers, who were then living as blinded prisoners in the fort of Gwaliar. Twenty years later it was still used for the same purpose by Muhammad Tughlak as noted by his contemporary Ibn Batuta, who says, "in this emperor's prisons those of whom he entertains any fear."

Persian Edition of Ferishta p 613

Musicians of Gwaliar

Page 387-389

In soulpture music be (Raja Man Singh) was a proficient composer, as well as a munificent patron and many of his compositions still survive to justify the esteem in which they were held by his contemporaries. He was especially fond of Sankirna Rags, or mixed modes, of which no less than four specimens are named after his favourite Gujarni queen, Mrignena or the "fawn-eyed". These are the Gujari, Bahul-Gujri Mal Gujri, and Mangal-Gujari; and I infer from their names that this lady must probably must have had some share in their composition. According to the bard she was the most beautiful of all Raja Man's 200 queens, not one of whom was inferior to the lovely nymph Mrignasi .... Hindu Kingdom of Gwalior (1398 A.D. to 1518 A.D.) attained its greatest splendour immediately before its downfall; and when Raja Man died, the great fortress was already beleaguered by the imperial army which was to effect its final submission.

First Edition

ابراہیم لودی کی

سوال - کیا گوڑی راگ گورو نانک دیو سے پہلے نہ تھا + گر تھا تو کس راجہ کی شبد اس راگ میں درج ہیں
کبیر - نامدیو - بلکہ جیدیو کے بھی ہیں + کیا یہ تمام راگ گورو ارجن جی نے دیا +

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یہاں سین کا مقبرہ + محمد غوث کے مقبرہ کا کسی قدر حال لکھو + اب کی وگہ اب کی وہاں زیارت
کو جاتے ہیں اور اسی کے صحن کے پتے کو اڑ جاتے ہیں اعتقاد ہے کہ اس کے آواز سریلی ہو جاتی ہے
Kas Bailey is almost a religion with all the dancing girls

P. 369-392

Tomb of Mahammad Ghaus in Gwalior.

This tomb was built in the early part of the reign of Akbar and is therefore of the same date as that of Humayun at Delhi. Muhammad Ghaus was a holy man of Gwalior, who possessed great wealth and local influence.

When Tatar Khan (Lodi), the Afghan Governor of Gwalior was pressed hard by Raja Mangat Rai, a member of the Tomar family, he asked Babar to send aid to him; it was soon after Babar had occupied Agra. Babar sent Rahimdad Khan with a strong force to Gwalior but then Tatar Khan changed his mind & would not let Rahimdad Khan into the fort. After a few days' delay Rahimdad obtained possession of the place as agreed by Shaikh Muhammad Ghaus. This was in 1526 A.D.

Temples

The temples of Gwalior were fortunate in escaping the religious intolerance of the bigoted Sikandar Lodi. The forts of Hissargarh, Narwar and Mandrel had each succumbed to this zealous fanatic, who had destroyed all their temples with an unsparing hand to raise up mosques in their stead. The stronger fort of Gwalior would most probably have shared the same fate, when in the year 923 A.H. the King summoned all the dis-tant nobles to Agra with a determination to reduce Gwalior," had not death stopped him in the midst of his preparation. The fort was taken in the following year 1518 A.D by his son & successor, Ibrahim Lodi, but this prince was too much occupied with the disaffection of his brothers and the insurrection of his nobles, to waste his time like Sikandar in the profitless amusement of wanton des-truction. How many of the old Hindu temples, and perhaps also the noble palace of Man Singh, narrowly escaped destruction to become the admiration of the succeeding age — after Emperor Babar, of the English merchant William Finch in 1610, of the missionary Tieffenthaler in 1750, etc.

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A Hindu temple consists of 5 distinct portions, each of which has its own appropriate name & its special selection- named in order from the entrance:-

1st Arddha Mandoppa, or small hall; 2nd Madhya Mandar, or middle hall; 3rd Mahâ Mandapa, or Great Hall; 4th Antarâla or antechamber; and 5th Garbha Griha or Sanctum.

Statues

There are five groups of sculptures right round the hillock, the most important being those in the S.W & the S.E. The whole of them have been mutilated by the order of the Emperor Babar in A.D. 1527 only 60 years after they were made, says he in his memoirs:-

"They have been the solid rock of this Adwa (read Urwa for Elrwahi) and sculptured out of it idols of larger or smaller size. On the south part of it is a large idol which may be about 20 gaz* (40 ft in height) These figures are perfectly naked, without even a rag to cover the parts of generation..... Adwa is far from being a mean place, on the contrary it is extremely pleasant. The greatest fault consists in the idol figures all about it: I directed these idols to be destroyed." The statues however were not destroyed but only mutilated & the broken heads have since been replaced by the Jains with coloured stucco

The whole of the colossal Jain sculptures, which cover nearly a mile were executed between the years A. 1497 and 1530 A. during a single generation of 33 years.

* actual height 57 ft; or $6\frac{1}{3}$ X length of each shaft is 9 ft.

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History Books are:—

(1) that of the Bard (= Bhāt) Khorg Rai in Shahjehān's time, continued by Bhāt (= Bārd) Badeli Dās down to the time of Daolat Rāo in S. 1863 (A.D. 1796)

(2) that of Fazl Ali — also in the reign of Shahjehān, derives his information from the Hindi book of a Brahman — Ghan Shyām

(3) that of Hirāman, son of Kardhar Dās, and Munshi of Motamid Khan, Governor of Gwalior, under Aurangzeb, which he must have written after A.H. 1078 or A.D. 1667, when his master was rewarded by Ajya

Hindu rajas of three families ruled, Parihar, Tomar and Kachhwāha

Khorg Rai thinks Gwalior was founded at the beginning of Kalijuga that is 3101 B.C.; but Fazl Ali gives the date 339 Vikramāditya (or in A.D. 275). which agrees remarkably well with that of Suraj Sen, a Kachhwāha chief (= Bhoopāla) the reputed founder of Gwalior and the ancestor of the Suraj-kund

The hill on which the fortress is built was originally called Gopachala or Gopagiri or the hill of Gopa or the Cowherd, called in the inscription of Bhoopāla, as Gopādhrāya Other names are Gomanta, Mālgund

Gwalior was thus founded by a Kachhwāha chief, named Surajsen, the petty raja of Kuntalpuri or Kuteva. Surajsen was a leper and one day when thirsty with hunting near the hill of Gopagiri, he came to the cave of the Siddha Gwalipā, and asked for water. The hermit gave him some water in his own vessel and no sooner had he drunk than he was cured of his leprosy. The grateful Raja then asked what he could do for the holy man, and he was directed to build a fort on the hill and enlarge the tank from which the healing water had been drawn. Surajsen accordingly built the fortress, which he named after the hermit Gwāli-āwa

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or Gwaliár, as it is now written. He also enlarged the tank & called it Suraj Kund, after his own name. Then the holy man gave him the new name of Sahan Pál, and promised that 84 of his descendents should reign after him, or so long, says Fazl Alí as they should retain the name of Pál. Accordingly 83 of his descendents are as Rajas of Gwaliar with the name of Pál & the 84th named Tej-Karan, lost his Kingdom because he did not bear that Charmed name. As Khary Rai expresses it

Tej Karan te Pál na thae,
Siddhi-vachan paripuran thae.

Kachhwáhas' rule from 925 A.D. to 1104 A.D.

راجا ارن پال کی لڑکی

تاج کرن ۱۱۲۷ سمبت پر بیٹھا اور ۱۱۲۹ سمبت میں نہایت شان و شوکت سے شادی کی - اور اس بھرم سے سیہال میں مرا رکھ + سسرا اتنے میں مر گیا - اولاد نرینہ نہ تھی وہ اپنا تاج و تخت اسی کے لئے چھوڑ گیا + بچے کو اس نے اسکا نانا پرمال دیو جو وہ اپنی جگہ چھوڑ گیا تھا - نانا مر گیا اور گوالیار کا راج سنبھال بیٹھا + ۱ سمبت پرتھوی راج مرے اور ۱۱۲۹ سمبت سے ۱۲۳۲ سمبت تک راج کیا + قنوج کے راٹھور راجوں کے تابع تھے + بیچ میں ایلتمش نے ۱۲۹۶ سمبت میں ۱۲۳۲ سمبت میں گوالیار کا قلعہ فتح کیا + مگر مرتے دم تک اس پر اس کا قبضہ نہ ہوا کیونکہ راجا کی بڑی

پہلے بھی جو چوہان پیری - تیسرے جو ٹھوکنت کہری
جو ٹھیرے گوالیر ان رنگ ایکیس راج سنگ

Bardi boastful account shows badly off in comparison with the sober relation of the same battle by the Muhamadan historian who says, that the place being greatly straitened the Raja Deobal made his escape in the night and the garrison capitulated, above 300 of whom were put to death

راجا دیبال قلعہ میں لڑکر اور ۳۴۰ سپاہی کام آکر رات کو نکل بھاگا + اور اگلے دن قلعہ والوں نے دروازے کھول دیئے +

From the conquest of Altamish in 1232 to the invasion of Timur in 1398 Gwaliar remained in the possession of the Muhammadan Kings of Delhi.

Then came the Tomara Rajas beginning with Bir Sinh Deo (1376 A.D.), Udharan Deo (1400 A.D.?), Dungar Sinh (1425), Kirtti Sinh (1454); Kalyan Sah (1479); Man Sinh (1486 A.D.); Vikramaddetya (1516); when in 1518 Ibrahim Lodi took the fort.

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As soon as Man Singh was seated on the throne, he was attacked by Bahlol Lodi in person who he propitiated by a present of 80 lakhs of tanka. Bahlol died in 1489, and in the following year, Sikandar, who inherited all his father's energy & ability, sent a deputation with usual ceremonies & asked for Man Singh's submission, which was given. Later on strife began again. Sikandar was succeeded by his son Ibrahim, who being offended with Man Singh for giving an asylum to his rebellious brother, Jalal Khan, determined to subdue Gwalior. Raja Man Singh died during the siege of Gwalior. Two years later Gwalior was taken from his son Vikramadeva, who was given the district of Shamsabad as a jagir & enrolled amongst the nobles of the Mahomedan empire of Delhi. He fell fighting by Ibrahim's side in the battle of Panipat

راجا وکرم نو لوگوں گرفتار

بابر نے ہمایوں کو آگرہ لینے کے لئے بھیجا - وہ قلعہ وکرم دیو کی فوج بڑی تھی حفاظت کرتے
فوج نے مقابلہ کیا + راجہ وکرم دیو کی رانیں وہاں سے بھاگتی گرفتار ہوئیں - ہمایوں نے ان سے شریفانہ
سلوک کیا اور انکو لوٹنے سے بچایا + انہوں نے خوشی سے اپنے تمام زیور جواہرات ہمایوں کو دیدی جس
کو وہ نور ہیرا کہتا تھا - جسکا وزن ۸ مثقال یا ۳۲۰ رتی تھا اور شکوفی لینے پر خوش ہوئے تھے بعض کا تھا
یہ ہیرا پہلے مالوہ کے بادشاہ علاؤ الدین خلجی کے پاس تھا - پھر یہ ہیرا کئی نسلوں تک گوالیار کے راجہ کے پاس
رہا جس سے معلوم ہوتا ہے کہ یہ ہیرا ۱۴۵۵ء میں علاؤ الدین سے فتح پائی - اسکو گوالیار کا راجہ
کیرتی سنگھ اپنے ساتھ لے گیا + اور یہ ہیرا لوٹ میں کسطرح ہاتھ آیا +

Babar died in Dec 1530 A.D. and was succeeded by his son Humayun, who is said to have visited Gwalior and built the Humayan Mandir during the early part of his reign. In A.H. 949 or A.D 1542, the fortress was surrendered by his governor, Abul-Kasim Beg to the celebrated Sher Shah, who according to Humayun, took up his residence for some time at Gwalior & there built the Sher Mandir.

وکرم آدتیہ کا لڑکا رام شاہ مغلوں کے بکرماجیت شیر شاہ کے نظام مالوہ سے نکالے جانے کے بعد گوالیار
پر قابض ہوا + اکبر شاہ سورے
گوالیار میں ۱۵۴۷ء میں سکونت اختیار کی - یہ جگہ اکبر کے وقت تک
actual capital of the kingdom of Delhi. Salim died here in 1553. The fort remained in the possession of his governor Sabel Khan till 1556, the second year of Akbar's reign.

رام شاہ کے بعد گوالیار کا قلعہ ۱۵۴۲ء میں شیر شاہ کے ہاتھ آیا + وہ جیتنے تک وہاں

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Bhagat Pipa pp. 294 & 302 of Vol II

Pipa was a Khichi Chohan & a petty prince of a place called Gâgraon (or Kali Sindh) in Malwa about 50 miles west of midway between Ujjain and Agra. These Rajput claim their origin from Manik Rao of Sambhar. through his son Ajay Rao one of the 24 sons. In seventeenth generation from him were Bassangrao and Pilpanjat (sons of Goja Si), Contemporaries of Prithiraj Prithiraj in reward for good service, gave them the district of Gâgron in Malwa containing 18000 villages. But the first residence of the Chiefs was at Khichipur Patan, now Khilji pur in Ellurtwara. In 5th generation from Pilpanjar were three brothers Jait Sinh, Adalji and Bilâsa (sons of Mâlasi). The principality was divided among them: Jait Sinh the eldest has Gâgroon

Her genealogical table from Jait Sinh down is as follows with their approximate dates:—

A.D. 1280 Jait Sinh
" 1300 Sawat Sinh
" 1335 Rao Kandeva
" 1360 Raja Pipa-ji disciple of Ramanand
" 1385 Maharaja Dwarkanath
" 1410 Maharaja Achaldas
(A.H. 830) " 1426 (A.D.) Gâgraon taken by Sultan Hooshang Ghori of Malwa
" 1448 Death of Achal Das— line ceased.

The chronology of these petty princes of Gâgraon acquires a higher importance, when we are able to bring it to bear on the general history of India in fixing the date of the famous Hindu Reformer Ramanand. According to the Bhakta Mâlâ, one of the 12 disciples of Ramanand was "Pipa-ji the Rajput" or "Pipa, Raja of Gangarâon", who is identified by the bards with Raja Pipa ji of Gâgraon. Now as the death of his great grandfather Jait Sinh took place about 1310 A.D.

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and the accession of his grandson, about 1410 A.D.
his own period must be as nearly as possible between
the years 1360 and 1385, which allows exactly 25
years to each generation.

The history of this royal disciple, as briefly related by H. H. Wilson
is both curious and interesting: "Pipa the Rajput, is called the
Raja of Gangraon. He was originally a worshipper of Durga
but abandoned her service for that of Vishnu, and repaired
to Banāras to put himself under the tuition of Rāmānand
Having disturbed the Saint at an inconvenient season,
Rāmānand angrily wished that he might fall into the
well of his courtyard, on which Pipa in the fervour of his obedience
attempted to cast himself into it to accomplish the desire
of the Sage Saint. His act was with difficulty prevented
by the bystanders, and the attempt so pleased Rāmānand
that he immediately admitted the Raja amongst his disciples.
Pipa after some time abandoned his earthly possessions
and accompanied by only one of his wives, named Sītā an
ardent a devotee as herself, adopting a life of mendicity,
accompanied Rāmānand to his disciples at Dwārka. Here
he plunged into the sea to visit the submarine shrine of Krishna
and was affectionately received by that deity. After spending
some days with him, Pipa returned when the fame of occurrence
spread and attracted great crowds to see him. Finding them
incompatible with his devotions, Pipa left Dwārka privately
On the road some Pathans carried off his wife but Rāma
himself rescued her & slew the ravishers." Wilson adds,
that the life of this vagrant Raja is narrated at considera-
-able length in the Bhakta Mālā, but as it is made up of
the most absurd & silly legends, of which he gives a specimen,
it would appear that no further particulars of his real history
are known. It may be remarked, however, that the name of his
son and successor, Dwārkānath, is an additional confirmation
of his recorded devotion to Krishna. With Achaldās, the
son of Dwārkānath, the line of the Khichis of Gargaon
became extinct in A.D. 1448.

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P. 319

At Narwar (Nalapur) S.W. of Gwalior, one part of the fortress is called Madar-bata, because it contains a shrine of the famous Muhammadan Saint Shah Madar.

P. 321

The almost entire disappearance of Hindu remains at Narwar is due to the wholesale destruction of the temples by Sikandar Lodi in A.H. 913, or A.D. 1508, when the fort fell with his hands by the capitulation of the Hindu garrison. The historian Ferishta relates that the bigoted conqueror remained there for six months "breaking down temples and building mosques". Niamat-ullah the historian of the Afghans states that Sikander thinking the fort "so strong that it would be impossible to re-take it, should it fall into the hands of the infidels erected another fort round it to keep off the enemies." His works were the two lofty inner walls which cover the central portion of the fort called the Bala-Hisar into a strong citadel that commands the other two portions, named Madar-bata and Dulha-Kot.

P. 329. Hindutgarh fort between Narwar and Gwalior

According to Abdul-Kadir, in the year A.H. 912 on the appearance of star Canopus, Sultan Sikander marched towards the fort of Ulwantgir. He laid seige to it and ultimately effected its reduction, though it was attended with great loss on his side. He put most of the infidel garrison to the sword, consigned the rest with their families to the fire, razed the temples, and erected large mosques on their scites. A similar account is given by Ferishta, who relates that the king, in the year 912 A.H. despairing of

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reducing Gwalior, proceeded towards the fort of Hansawat-
-garh. The place fell in a short time, and the Rajput
garrison was put to the sword the temples were des-
troyed and mosques ordered to be built in their
stead!" Nizamat-ullah adds a few more details
"... and encouraging a struggle of emulation by splendid
rewards, intrepid men forced their way in every direction
into the fort (3rd of Ramzan in 912 A.H = 22nd January
1507 A.D.), massacring the infidel inhabitants without
lending an ear to supplications for mercy and
the Rajputs cutted their own habitations and killed and
destroyed their own families and children."

In these three accounts, we have the same story of
rabid intolerance and inhuman cruelty, which
constantly disgraces the Muhammadan annals
of India related by the Muhammadan historians
themselves. At Hinvatgarh the destruction of the
Hindu temples was so complete that their very
sites are now unknown, and I could not discover
even a single fragment of a statue

After the investment of Narwar in the following
year, Hinvatgarh was used as a State prison in which
Sikandar confined his brother, the Prince Jalal Khan
and an influential nobleman named Sher Khan
Lohani. Two years later, an attempt was made to
recapture Hinvatgarh either by the Hindus, or by
the friends of the Prince Jalal Khan, when the King
ordered Sulaiman Khan Farmuli to march to the
aid of Husen Khan, the governor of the fort, who, it
appears, was a converted Hindu, named Rai Pirthal

P. 400.

Sehánerja, 25 miles to the north of Gwalior
was another place where Sikandar Lodi destroyed all
the temples as at Narwar; mounded and Hinvatgarh

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Pp 408-409 – Chanderi Fort in the Betwa valley about 60 miles S.S.W. of Jhansi

"Bohjat Khan, dreading the influence of Medni Rai the able Rajput minister of Nasir Shah II of Malwa rebelled with many other nobles, who wanted to put prince Sahib Khan on the throne. They addressed a petition to Sikandar (alias 'Iskandar) Lodi, begging him to send a force to their assistance, because the infidel Rajput had gained an alarming ascendancy over the Muhammadans in Malwa and their chief Medini Rai had virtually become master of the country and its resources!" Sikandar did despatch a force of 12000 horse but it was recalled when the local nobles did not want it any longer for some reason. The king Mahmud made peace with the rebel prince, giving him the forts of Raisin, Bhilsa & Chanderi with ten lakhs of tanka + 12 elephants. The Chanderi fort was garrisoned by Medini Rai's Rajputs. Medini Rai also managed to get the strong fort of Gagron the capital of Khichiwara with the help of Rana Sanga, who took fort by coup permanent into the possession of Hindus. In 1518, however Chanderi was offered to have been recovered by the rebel chiefs as Ibrahim Lodi, of Delhi deputed an officer to Chanderi "to remain with Muhammad Khan, the prince of Malwa." The possession of Chanderi had been one of the cherished objects of Sikandar Lodi, to gain which he had been making efforts from 1506. Now that Ibrahim's power was fully established in Chanderi; on the rebellion of Hasan Khan Jirmali, the king Ibrahim "sent a private order to some body near of Chanderi to cut off Hasan Khan, and he was accordingly assassinated in his bed." The death of annexation of Chanderi to Delhi Kingdom must have been in A.D. 1519 when Ibrahim took advantage of the death of the rebel prince Mohammad Shah to carry off his young son Ahmed Shah, leaving a dependent of his own in the government of Chanderi. In the following year

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however, Ibrahim was defeated at Dholpur by Rana Sanga, when "many of the Hindu chiefs, who till then had adhered to the King of Delhi, deserted him" and Chanderi, amongst other important places, having fallen into the hands of the Rana, was bestowed on Medini Rai

1527
سنہ ۹۳۴ھ میں بابر نے منوہر والہ جاگیر کے متعلق رانا سانگا کو شکست دی

The garrison retired to the citadel, but only for a short time, to perform the last dreadful sacrifice of the johar by putting all their wives & daughters to death. "Then" says Babar "the pagans rushed out completely naked to attack us, and engaging with ungovernable fury drove our people along the ramparts." — Babar left the fort in charge of Ahmed Shah, the nephew of Mahmud Shah, and had to wait to the last giving up his projected campaign against Raisin, Bhelsa & Sarangpur

1531
سنہ ۹۳۷ھ میں بادشاہ بہادر نے اس علاقہ کو اپنی مملکت میں ملا لیا

1532
سنہ ۹۳۸ھ میں مالوہ کا مقتدر افغان اعظم ہمایوں بادشاہ کے سردار بیبت خاں کا علاقہ فتح کر کے اپنی ماتحت

تابع کر لیا اور تمام بادشاہ کلیان رائے سین اور چندیری کو اپنے ہندو خاندان کے فرزند کے

دیا + 1535
سنہ ۹۴۲ھ میں شیر شاہ سوری نے بادشاہ کو چندیری اور رائے سین کی طرف

During the reigns of Shir Shah and his son Islam Shah Malwa remained under the able administration of Shuja Khan. On the return of Humayun, however in A.D. 1554, the Afghan Governor was on the point of declaring himself independent & coining money in his own name, when he fell ill & died. But the project was carried out by his eldest son, Malik Bayazid who assumed the title of Sultan Baz Bahadur and struck coins in his own name. In 1561 Malwa was invaded by Akbar's general Adam Khan, and in the following year it was finally annexed to the Mughal Empire of Delhi (See account of Sarangpur) ..... In A.D. 1721, Durjan Sal Bundela, Mughal Governor of ~~Bundelas~~ Malwa made himself virtually independent, he was still reigning in 1754 A.D. — Daulat Rao Sindhia took Chanderi in 1815 A.D.

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P. 454-55 Mahoba, Alha & Udal heroes

The ancient city of Mahoba is situated at the foot of a low granite hill, 54 miles to the south of Hamirpur and 34 miles to the north of Khajurāho. It was the capital of Chandela Rajputs. Contemporary with Prithiraj Chohan was Parmarddi Deva or Parmāl as he is familiarly called by the bard Chand & hence annalist has been rendered famous by his long sustained contest with Prithi Raj Chohan which forms one of the most interesting portions of Chand's poem. The warlike deeds of his two Banāphar champions, Alha and Udal are also celebrated by Chand, and they still form the theme of many of the most favorite songs of the people of Northern India. The contest occurred in Samvat year 1241 or A.D. 1183 The story closes with the final disappearance of Alha & Udal in the fabulous forest of Kajlīban

P. 458 The celebrated Chāndel Princess Durgavati the dowager Queen of Garha Mandala who so gallantly died in defending her country against Akbar's General in A.D. 1564, was the daughter of Kirtti Rai who led Kālanjar against Shir Shah in A.D. 1545

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Jhalra Patan

A few miles south of Gâgraon, on the north bank of a small stream Chandra-bhaga Nadi (tributary of Kali-Sindh) in Central India, is situated the town of Jhalrapattan, founded in the 18th century near the ancient remains of Chandravati by Jhâlam Singh, the Regent of Kota, after whom it was named.

Chandravati, of which only remains of temples remain, was founded by Raja Chandra Sen of Malwa in the 7th century A.D. on the site of a still older city going back to about 1000 B.C.

The temples of Chatter Bhuj, Lakshmi Narayan and others are all new, no old image, lingams or idols having been reinstalled. There are no images of Rama, Krishna, or Hanuman etc, the modern-time gods.

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P. VI-VII Images of Buddha.

It is absolutely certain that images of Buddha were known in the Kabul valley and Punjab before the Christian era, as the coins of Kanishka present us with two unmistakeable figures of Buddha — one as the teacher seated, the other as the teacher standing — in each case with the right hand upraised as if in the act of speaking.* The Greek legend which accompanies these figures has not been satisfactorily deciphered; but as the one portion of it which is clear on all the coins reads Saka mxx, there can be no doubt that the figure is that of Sakya Muni. It is equally certain that images of Buddha had been introduced into Northern India about the same period, as several of them have been found at Mathura with inscriptions of Kanishka and his successors Huvishka and Vasu-Deva. The colossal statue of Buddha which I dug up in the Kosamba Kuti temple at Srávasti is, I believe, of a somewhat earlier date, as the syllable sya, which occurs in it more than once, is of an older form than that of the Indo-Scythian records.

P. VIII. Figures in Sculpture.

Most of the sculptured scenes are of course religious, relating to events in the life of Buddha, either true or legendary, in many of which Deva-datta plays a prominent part. Two Jatakas also have been identified, but there are several others that still await recognition, besides several domestic scenes, some of which are both curious & novel. One of the sculptures represents the famous scene where Buddha shows to Uruvilwa Kasyapa the Naga whom he had overcome and impressed in his arms bowl.

مقابلہ کرو گوتم بدھ کی کہانی سے

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pp. 64-65. Khairabad or Udinagar

Khairabad is an old town on the right bank of the Indus opposite Attock; it is known as the stronghold of Raja Hodi or Udi, the enemy of prince Rasalu Nau if Salivahan was a Saka as seems highly probable from his era being called Saka Salivahan, then the enmity between Hodi and Rasalu would be only the natural hostility of the two races of Jochari and Saca, or of the Jats and the Jat tribes (Jats > Hodi ?)

Udinagar & Hudinagar pp. 64, 65, 1st ed. 264 W

The only incident in the career of Raja Hodi is the tradition that he had seduced Rani Kokela the wife of Rasalu, during his absence at Jülna Kankan. The princess had a favourite parrot, which expostulated with her for receiving the visits of Raja Hodi; but as she would not give up her lover, the parrot asked for his liberty. This being granted, he flew off at once to Jülna Kankan, and awoke Rasálu by calling out "There is a thief in your palace, a thief in your palace" Rasálu then started off for his own residence at Khairamurta ten miles to the S.W. of Rawalpindi, and on his arrival killed Raja Hodi + cast off his wife Kokila. After this, she is said to have had another lover, to whom she bore three sons, named Jéu, Gbéu + Léu, who are the eponymous founders of the present tribes of Jaiwáns, Ghebas + Syáls.

The Khairábád foot-print I believe to have been very ancient marks, which did not escape the keen observation of the astute Buddhist monks, who at once turned them to account. Hence we learn from the Chinese pilgrim Sung-Yun that on the Western bank of the Indus, at three marches from the place where Buddha made an offering of his head (i.e. Taxila) is the place where Tathagata took the form of a great fish called Ma-Kie (i.e. Makara), and for 12 years supported the people with his flesh. On this spot is raised a memorial tower. On the rocks are still to be seen the traces of the scales of the fish

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'81, 82, 85, 91 Antiquities of the Salt Range

In the time of Babar, one of their inferior chiefs of the Janjuhas was named Malik Hast, who lived near the Sohan river on the high road leading from Nilab or the Indus to Kalar Kahar. His residence was most probably at Nila, an old town on the South-bank of the Sohan river, 30 miles to the north of Kalar Kahar. In the time of Babar, therefor, the Janjuhas must have possessed the whole of the Chaboral district. As this is the eastern half of the Salt Range, the Jats must have possessed the western half, that is the very country which has been from time immemorial occupied by the Awans (the first Muhammadan conquerors called the Salt Range as Jud or Mauntains from some resemblance, fancied or real to the Mt Ararat. The people living in this hilly country the Awans were therefor called Juds.

Babar describes the Jat and Janjuhah as "two races of men descended from the same father." The chief had the title of Rai but his younger brother and sons were styled Malik. The title of Rai proves their Hindu origin and that of Malik their conversion to Islam. "From old times," says Babar "they have been the rulers and lords of the inhabitants of this hill, and of the Ids and Ulwas which are between Nilab & Bheira" According to this statement, they must have once held the whole of the table-land between the Indus & the Jhelum, with the exception of the north-east tract occupied by the Gakars. This view is supported by a pack mentioned by Babar after his capture of Parhala (Pharwala) the Stronghold of the Gakars, that Andarāba on the Sohan river "depended from old times on the father of Malik Hast"

At the present day the Janjuhahs, calls themselves Jasuha although they continue to spell their name Jajuha. They also say that they are called Rāja, because their tribe have always given Kings to the country. These two statements at once recall

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ज़ाबुल = जाबुल = जाबुल
i.e. estate, country, राज्य

the account given by Masudi of the Kings of Gandhara, "says he, "who is one of the kings of Es. Sind ruling over the country, is called Jahaj; this name is common to all sovereigns of that country." Putting these two statements together we learn that the kings of Gandhara in the middle of the 10th century, were Rajput, all of whom bore the common title of Jabaj (ज़ाबुल / जाबुल). Masudi further adds, that "Kandahar (or Gandahar) is called the country of the Rajput. Now both of these conditions are fulfilled by the Rajput Jajahas, who would thus appear to have been the rulers of the country immediately preceding the Muhammadan conquest. The only objection to this identification is the positive statement of Al Biruni, that these kings were Brahmans; but as the statement of Masudi is equally positive that they were Rajput*, and as the well-known usage of the country, so far as my experience goes, rarely gives the name of Pala to Brahmans, the balance of evidence is strongly in favour of the identification of the Jajuka Rajput with the last dynasty of the Hindu Kings of Gandhara. It is possible perhaps, to explain Al-Biruni's statement as referring to their religion as Brahmanic in opposition to the previously prevailing religion of Buddhism

The names of these princes preserved by Al-Biruni are the following, to which I have added the approximate dates at the rate of 25 years to each generation

A.D. 875 — Kallar
900 — Sâmand
925 — Kamlu or Kamlua
950 — Bhim
975 — Jay-Pâl
1000 — Anand Pâl
1021 — Trilochan Pâl (wrongly written as ترجن-نرجن)
1026 — Bhim Pâl

I agree with Mr. Thomas in identifying Kallar with the well-known Syâlpati Dev of the coins — Syalpati being the title & Kallar the real name.

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* ایسی حالتوں میں براہمن ذاتی رواج میں اپنے آپ کو راجپوت کہتے ہیں — مثال کے لیے دیکھو ہندو یا نالائق

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Pp 84-85 Temples in the Salt Range.

I have thought it necessary to give this rapid sketch of the history of the table-land between the Indus & the Jhelum to account for the existence of a number of old Hindu temples in the Salt Range, which all belong to the Kashmirian style of architecture, with its fluted pillars & peculiar tre-foil arches. These temples are found at Awh, Malot (old name Singhpura), Ketas and Bâghânwala. They are all Brahmanical buildings and from their style alone, they must be assigned to the most flourishing period of the Kashmirian rule or from about 650 A.D. to 900. They appear to me to belong to the same age as the temples of Avanti Varmma as they have the same style of pillars ornamented with spiral twists, with a superabundance of ornament about the trefoil arches, which betokens a late age. As Avanti Varmma's reign extended from A.D. 854 to 883, these temples of the Salt Range may be assigned with much probability to the latter half of the 9th century. The spiral twisted pillars had, however, been introduced as early as the beginning of the century, as there are several specimens in the temple of Siddhnâth at Kirgrâm in the Kangra district, which dates as high as A.D. 804. At the same time I must admit that the plan of the temple, with its entrance porch and gateway, agrees much more nearly with the earlier example of Mârtand, than with those of Avantipur.

یہ علاقہ بائی پتر کے مورید خاندان کے بعد یونانیوں اور پھر انڈو سیتھین کے ماتحت رہا
۱۳۱ع میں جب ہیوان تسانگ آیا۔ یہ کشمیر کی ریاست میں تھا۔ غالباً پرورسین نے فتح کیا تھا جو چھٹی صدی عیسوی کے بہت سابق کا حصہ ہیں راجا رہا + اس سے پہلے گندھارا کے Little Yuechi کے ماتحت رہا ہوگا + کشمیر کا کرکوٹ خاندان ۶۳۵ع سے ۸۵۴ع تک رہا۔ اس کے بعد اونتی ورما کے عہد (A.D 854 to 883) میں جنجوعوں نے علاقہ دبا لیا ہوگا۔ کیونکہ گوپال ورما (A.D 883-891) کو Alakhana گوجر راجہ پر چڑھائی کرنی پڑی جسکی مدد پر شرمن للی ساہی تھا گندھارا کا راجہ + للی ساہی Kallar کا ہی دوسرا نام معلوم ہوتا ہے + ظاہر ہے کہ للی ساہی نے دینا تسلط گوجروں کے علاقہ ہیں جہلم اور چناب پر جمایا تھا + للی ساہی شنکر ورما کشمیر کے راجہ کا ہمعصر تھا + گوجر راجہ نے گوپال ورما کو Takka Desa دیدیا کلہن للی

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Pp. 94-95-96. Plains of the Panjáb.

The sites of all the old cities in the plains of the Panjab are marked by great mounds of ruins, similar to those on the Usufzai plain. But the former, as opposed to the latter are all composed of brick ruins, from which it is almost impossible to form even the faintest idea of the style of building that prevailed throughout the plains of the Panjab. There are however specimens of carved and moulded bricks for dentils & cornices to be found on all these sites The old Hindus would seem to have been very skilful in brick-carving as well as in brick moulding, an art still preserved in Multan and a few other places.

Nearly all the old cities of the Panjab were built on the banks of its great rivers. Such are:—

Kafir Kot and Billot on the Indus;

Jhelum, Dináper & Jobnáthnagar on the Jhelum;

Sodra, Chanyot and Sharkot on the Chenab;

Lahore, Akbar, Baranni, Islamba, & Multan on the Ravi;

Kasur and Depalpur on the Bias;

and Ajodhan and Kehror on the Sutlej.

Several cities were, however, placed on the smaller streams; as Pathankot on the Chakki, Jalandar on the Kali Veli and Amba-Kapi on the Bágh. Sacha within the Panjab; and to the east of the Sutlej, but still belonging to the Panjab river-system, are, Sarhind on the Chaya, Bhatner on the Ghaggar, Thanesar on the Sarsuti, and Hánsi on the Chitang. The few exceptions are Taxila, Manikyála, and Sangla in the Panjab, and Jeshám to the east of the Sutlej. But the choice of these positions was influenced by military or religious considerations, which must have led to their occupation at an early date. Both Taxila & Sangla are strong military positions, while Manikyála and Jeshám were most probably only religious sites

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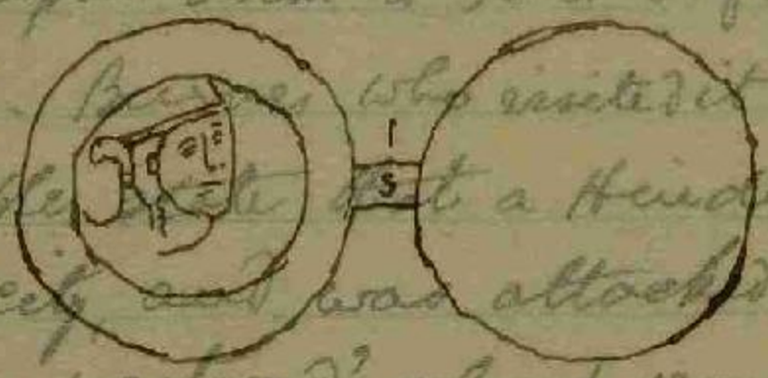
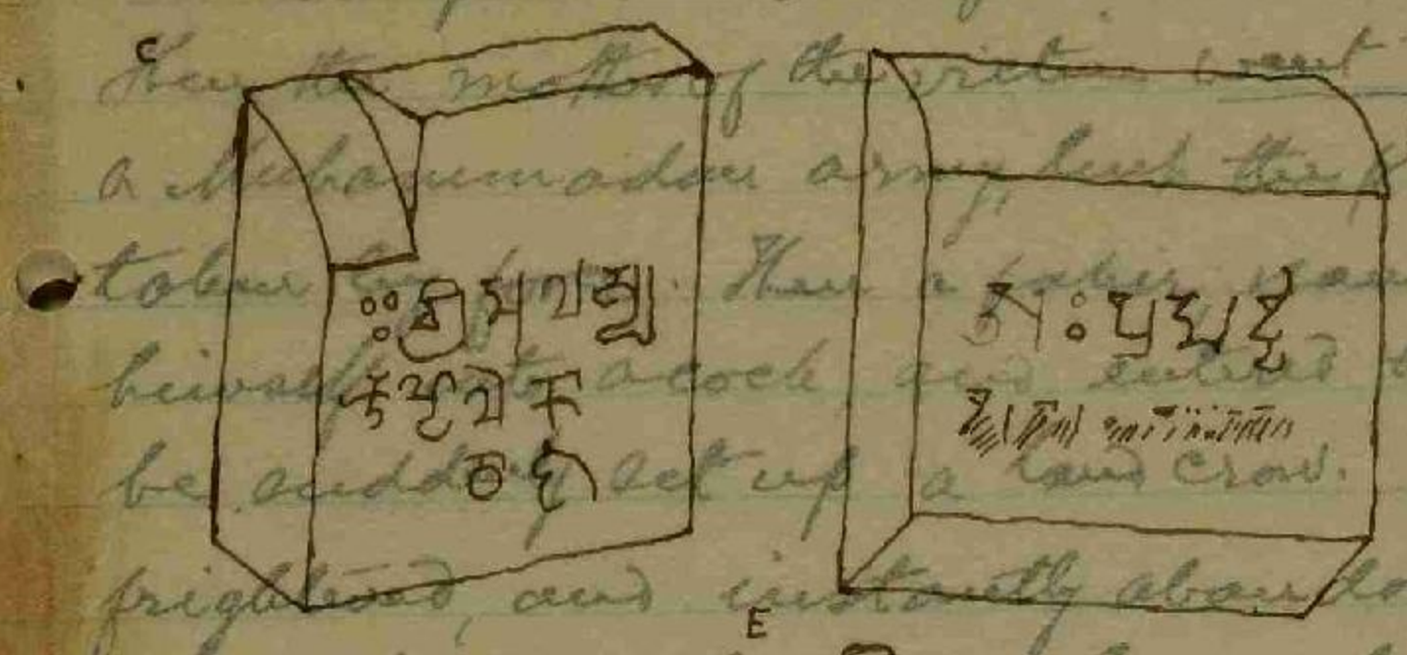
Pp 97 ff. Shorkot

The old fort of Shorkot is the loftiest of all the mounds that I have seen in the Panjab, being just 100 ft in height above the surrounding fields. The original site would appear to have been a natural eminence on the bank of the Ghenab River, but the present fort is certainly artificial, as numerous kaccha bricks are found on all sides down to 50 or 60 ft below the main level of the fort. ... Burnes who visited it in 1831, says that the people call it a Hindu Raja of that the Tadbirs of this city and was attacked by a king of the name Shor ruled "Countries westward," about 1300 years ago; from Wilayat or the Sufaya[illegible]: the Hindus and overcame through built by Raja Shor, the Muhammadan origin of the name to their local saint, believe that the fort was who is buried on the very top of the fort. generally refer the Their story is that, when the fort was built, one side of it repeatedly Taj-ud-din Shorkoti, door. A fakir advised the Raja to put a first born boy under the rampart. The sacrifice was made their story is that, when the wall stood. Then the mother of the victim went to Mecca & returned with a Muhammadan army and took the place. was too strong the Rajah's palace, where Taj-ud-din Shor, transformed himself into a cock and entered the he assumed his proper form.) The raja was frightened, and instantly abandoned the fort. Then turning round towards the place, he exclaimed: "Shame on thee, O fort, to remain standing" when the walls of mine fell down, and the place has ever since been called Shorkot, after the Fakir Taj-ud-din Shor. [illegible] He is said to have been both a Ghazi and Shahid, or "warrior and martyr" for the faith; and his tomb, by frequent repairs, and additions, has now assumed the proportions of Nau-gaja or giant. He was most probably one of the original Muhammadan invaders who was killed at the capture of the fort, and was afterwards revered as a martyr.

SHORKOT.
Inscribed bricks





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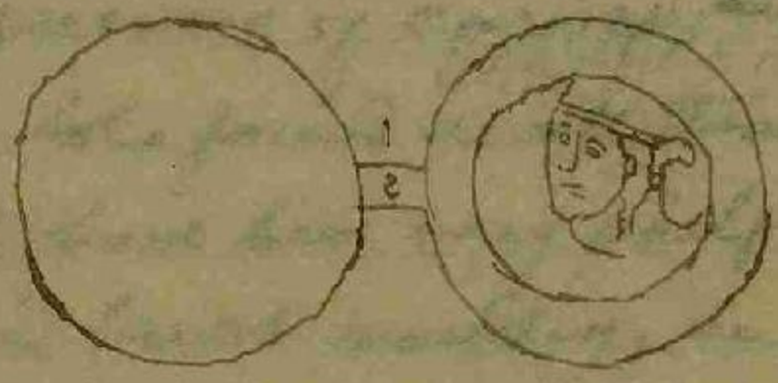
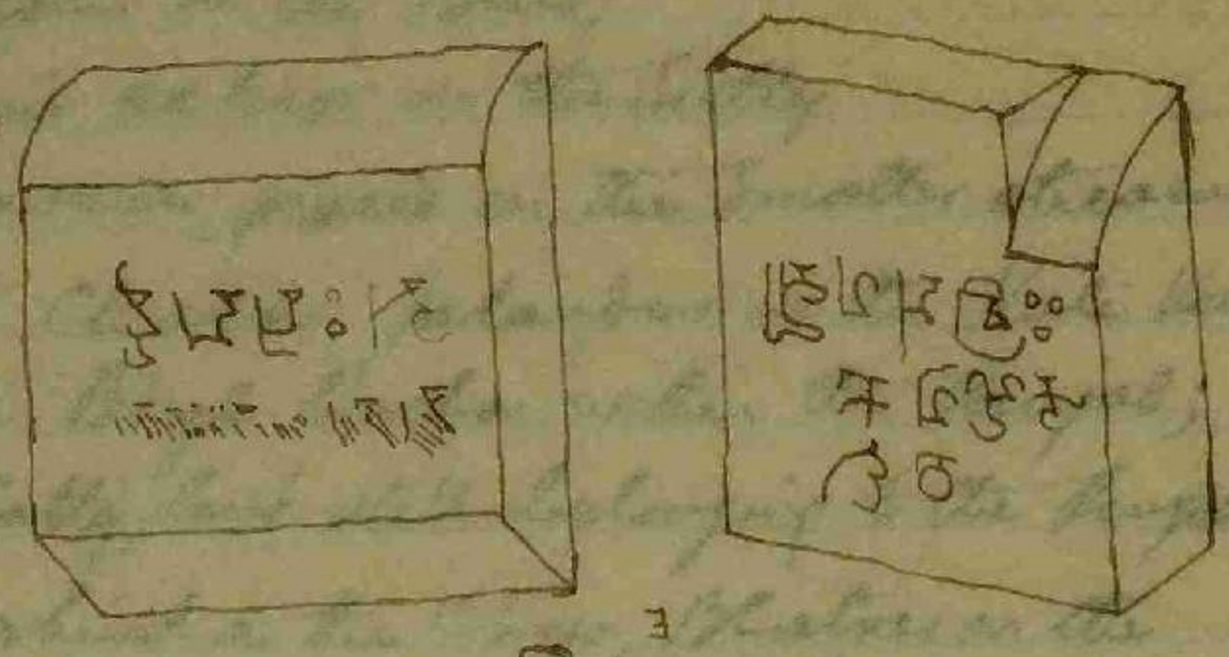
pp. 94-95-96. Ruins of the Punjab.

The sites of all the old cities in the plaines of the Punjab are marked by great mounds of ruins, similar to those on the Usufzai plain [illegible] are all composed [illegible] impossible to form [illegible] of building that p[illegible] Punjab. There are bricks for dentils The old Hindus, wa[illegible] in brick. Carving still preserved in [illegible]

Nearly all the the bases of its gr[illegible] Kafir Kot and Jhelum, Dara Sodra, Chau Lahore, Abba Kasur and De and Ajudhan Several cities wer as Pathankot an and Amba-Kapi a and to the east of the river-system, are Ghagar, Thanesa The few exceptions in the Punjab, and the choice of these or religious consi occupation at an early date. Both Taxila & Sanghao are strong military positions, while Manikyala and Jusbain were most probably only religious sites





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Pp 97 ff Shorkot

The old fort of Shorkot is the loftiest of all the mounds that I have seen in the Panjab, being just 100 ft in height ... e the surrounding fields .... The original site would appear to ... been a natural eminence on the bank of the Chenab ..., but the greater portion of the mass is certainly artificial, ... numerous walls both of burnt & sun-dried bricks are found ... all depths down to 50 or 60 ft below the main level of the ... . Burnes who visited it in 1831, says, that the traditions of ... people state that a Hindu Raja of the name Shor ruled ... this city, and was attacked by a king from Wilayat or the ... ntries 'westward' about 1300 years ago and overcome through ... supernatural means." While the Hindus believe that the fort was built by Raja Shor, the Muhammadans generally refer the ... gin of the name to their local saint, Faj-ud-din Shorkoti, ... who is buried on the very top of the fort. Their story is that, when the fort was built, one side of it repeatedly gave way and fell ... lower. A fakir advised the Raja to put a first born boy under the rampart. The sacrifice was made and the wall stood. Then the mother of the victim went to Mecca & returned with a Muhammadan army, but the place was too strong to be taken by force. Then a fakir, named Fajan Shori, transformed himself into a cock, and entered the Raja's palace, where he suddenly set up a loud crow. (کوکڑوں کوں) The raja was frightened, and instantly abandoned the fort. Then turning round towards the place, he exclaimed: "Shame on thee, O fort, to remain standing" when the walls above fell down, and the place has never since been called Shorkot, after the Fakir Fajan Shor. [شور یا شور کا فتح الدین کا شورکوٹ کا نام ہے۔] He is said to have been both a Ghazi and Shahid, or "warrior and martyr" for the faith; and his tomb, by frequent repairs, and additions, has now assumed the proportions of Nau-gaja or giant. He was most probably one of the original Muhammadan invaders who was killed at the capture of the fort, and was afterwards revered as a martyr.

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But the finding of the coins of the Greek king Apollodotus, of the Indo. Scythian & Hindu rulers go to prove the great antiquity of the place long before the advent of the Mahamma & the fort existed long after their conquest.

Timur's march lay along the opposite bank of the Chenab and Shorkot thus escaped the notice of that merciless savage. Thirty years later Amir Sheikh Ali, the Governor of Kabul, under Shah Rokh, Timur's grandson, invaded the Punjab in A.D. 1432 during the reign of Mubârek Syed. He captured both Shor and Lahore, and placed a garrison of 2000 men in the former under the command of his nephew Muzaffar Khan. Mubârak proceeded in person into the Punjab (ضلع) and crossed the river near Talamba and invested Shor. Muzaffar Khan defended the place for a whole month, but being hard-pressed he capitulated and moreover gave his daughter to the king, and paid a large ransom for his liberty. The fort of Shor was still occupied (ص ۱۱ - ۳۱۱ ۲) in A.D. 1469 (ف ۲ ل ۱۱ ۲) when Hussen Langa of Multan obtained possession of it from Ghazi Khan after a gallant resistance. At a still later date in 1502, the fort of Shor was occupied by Jam Bâyazid, the rebel minister of Mahmud Langa, and transferred by him to Sikandar Lodi King of Delhi

The Brahmans say that the original name of the place was Shivnagari or Sheopur, which was gradually contracted to Shor. This receives some countenance from Ferishta, who writes the name Shiûr or Shire (ش ی ر) as if it was a contraction of Sheopur. If this be the correct derivation, there is probably a very early mention of the place in the campaign of Muhammad Bin Kasim as Sobur (س ب ر) or Sorbadr (س ر ب د) In these two different readings I recognise the forms of pur and nagar by a slight alteration of the diacritical points.

The only relics of antiquity that are now obtainable on or near the surface are coins, beads & moulded bricks. The moulded bricks are the most characteristic feature of all the old cities in the plains of the Punjab. They are

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found of all sizes, from 6 inches to 18 inches (See Plate XXX in this volume)

Some of the moulded bricks of Sharkot have been found bearing short inscriptions, which although they are simple mason's marks, are valuable on account of their antiquity, as their characters belong to the age of the Guptas, or from AD 79 to 319. Figure A is a large brick, $13\frac{1}{2} \times 10\frac{3}{4} \times 2\frac{1}{2}$ inches, with three lines of writing, which I read as—

Pala 8a: chatu-

rddasamika

14

meaning "Panel, 8; fourteenth, 14 (brick or course)"

This brick has one corner cut off it $2\frac{1}{2}$" inches in depth: hence the necessity for some record to guide the mason in placing it as the 14th brick in the 8th pala or panel

Figure B has ⅓ of its length cut (3/4) at in a sloping direction; hence the necessity for the mason's record as to its position. The writing is in two lines

Dakshina paschim Kundala

vadaka Chaturthika 4

"South-west circle, vadaka, the fourth 4".

The Kundal or circle most probably refers to a round tower at the south west corner of the building to which it belonged. Vadaka probably means a string course or horizontal moulding, as the same word is apparently intended by vatta (b) in the next inscription, which signifies level or even (soil) "ji"

Figure C has one corner cut at in a curved slope 4 inches in depth. It is $10\frac{1}{2}$ inches square $\times 3\frac{1}{2}$ inches thick. The inscription on the face of the brick is in two lines

Isri Mulasya

(ji) Kundaleka vatta

In this record I take Isri Mula to be the name of the owner of the house, and I read the whole simply as

"vatta (string course) of the tower of Isri Mula"

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Figure D is a large brick 10½ inches square by 3½ inches thick with the half of the inscribed face as in the sketch. The inscription consists of two lines, of which the lower one is much injured, but enough is left to show that it was the same as the lower line of the next record E

Figure D reads:— A: pama divi—
— Saptateka

Figure E is a large brick, with one corner cut off, and a legible inscription in two lines—

I pama divi—
— Saptateka

Both of these bricks, D & E, belonged to the Seventy second pama of the building. I cannot even guess what may be the meaning of pama, but I conjecture that the opening letters A and I of the two records may refer to lettered portions of the building in contradistinction to the other parts that were numbered.

As the forms of both letters & numbers in these inscriptions agree exactly with those of the later Indo-Scythians and early Gupta inscriptions, which belong to the first and second centuries of the Christian era, I do not hesitate in assigning these records to the same period or from A.D. 50 to 150 A.D. I searched in vain for other inscribed bricks. Some of the people, who professed to remember the discovery of the five bricks just described, informed me that they were found in an excavation in the Southern entrance. Accepting this statement as true, I think it probable that they belonged to one of the towers of the great Southern gateway looking towards Multan. I have not met with any inscribed bricks at other places, but I believe that some will be found hereafter, as it has been the custom of Hindu masons of all ages to mark particular stones and bricks in this ~~way~~ very practical and useful fashion for the guidance of the builders.

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Maira page 93

Ten miles to the west of Kalar Kahar there is an old village called Maira, with a square mouthed well containing an Aryan inscription or three sides. The inscription was discovered by Col. Robinson of the Royal Engineers during his survey of the Salt Range, 3 lines on West side; 4x2 lines on the north side and 4x2 lines on the east side. It is dated 20+20+10+4+4 (=58) in Samvat era 58. The letters are very old type and in the position they are, they are very much illegible. Two opening lines on the east side appear to contain the names of the builders of the well:- Seeprachh, Dhanavadas Apadlocha, nanayapa".

Pp 103-104- Bavanni

Bavanni is a lofty, ruined fort, on the old bank of the Ravi, 10 miles from the new station of Montgomery, and 16 miles above Harapa. Its present name is from Wali Bavanni, a Muhammadan who restored it several hundred years ago. On an old mound to the westward, there is a tomb of a Faqeza, named Muhammad Shah, which is 32ft long. As usual he is said to be a Ghazi & Shahid, and I conclude that he must have been one of the original Muhammadan invaders who fell in the attack on Bavanni On a coin found there, the name given is ~~Shb~~ 'Sri---Bhavani Numerous ornamented bricks are found in the ruins of Bavanni but all are carved after burning

P105. Harapa

The ruins of Harapa are the most extensive of all the old sites along the banks of the Ravi. Masson visited it in 1826 + Burnes five years later. They refer to a castle, most probably the one built in A.D. 1780, by one Meha Singh.

The people refer the ruin of Harapa to the wickedness of a Raja Harpala, who was in the habit of claiming the Sovereign's right at every bridal. At last in the exercise of this royal privilege, he committed incest with a near relative. Some say, his own sister, others his wife's sister, or his wife's sister's daughter. The girl prayed to heaven for vengeance, and then the

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city of Harapa was instantly destroyed. Some say it was by fire, and some by an earthquake; others say that an invader suddenly appeared and that the city was taken by storm and the Raja killed. The period of destruction is vaguely said to be 1200 or 1300 years ago. If the date is correct then the city of Harappa must have been destroyed by Muhammad bin-Kasim in A.D. 713, just 1260 years ago. I am inclined to put some faith in this belief of the people, as they tell the same story of all the ruined cities in the plains of the Punjab, as if they had all suffered at the same time from some sudden and common catastrophe, such as the overwhelming invasion of the Arabs under Muhammad-bin-Kasim. The story of the incest also belongs to the same period, as Raja Dahir of Alor is said to have married his own sister. یہ علاقہ اسوقت سندھ راج میں تھا اور محمد بن قاسم نے اسکو تاخت و تاراج میں کیا۔ دیکھو چچ نامہ + راجہ داہر نے اپنے چچا راجہ کی لڑکی گھر میں ڈال لی تھی + جس لڑکی کی ماں کو داہر کے باپ چچ نے خود راجہ سہاسی راج کو مار کر گھر میں ڈالا تھا۔

Investigations by deep digging have been carried out since Genl Cunningham's days & the town of Harapa proved to be about 5000 years old. But this does not necessarily contradict the above, which is the accepted history of the place also

It was at Harapa that the Chinese pilgrim Hiuen Thsang stopped for two months to study the principles of the sect of Sammitiyas: According to him there were 48 stupas and twelve monasteries, counting about 1000 monks, besides twenty Brahmanical temples.

1109 - Depalpur

The great fortified city of Depālpur was one of the principal places in the Punjab throughout the whole period of the Pathan rule. In the middle of the thirteenth century, it formed one of the chief places under the government of the famous Shir Khan, the terror of the Moghals (631) Towards the end of that century it was held by

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Muhammad, the eldest son of Balban, who was killed after gaining a well-contested fight against the Mughals in the beginning of the 14th century, it came under the rule of Ghazi Beg Jeghlak, who was afterwards King of Delhi. It was a favourite residence of Firoz Jeghlak, who is said to have drawn a canal from the Sutlej to irrigate the lands of Depalpur. Shortly after his death it was under the government of Sárang Khan of Multan who after several fights with Sayid Khizr Khan, Governor of Multan, was at length defeated & killed by his opponent in A.D. 1405 Khizr Khan had prudently waited upon Taimur and from him had received the appointment of Governor of the Panjab and Depalpur. With the combined troops of Multan, Panjab & Depalpur, Khizr Khan marched by Rohtak to Delhi but was obliged to retire. On a second advance he was successful & became (2) King of Delhi in A.D. 1414. Four years later, in A.D. 1436, it fell into the hands of Bahlol Lodi who held Panjab, Depalpur & Sarhind as an independent sovereignty until 1450 when he seized (3) the kingdom of Delhi, [illegible] ۱۴۱۴ء اور ۱۴۵۰ء کے بیچ میں [illegible] کسی وقت تونڈہ میں آباد ہوا۔ [illegible] ۱۴۵۰ء کے بعد

From this hasty sketch we learn that, during the short space of 2 centuries, no less than three Governors of the Eastern Panjab had succeeded in seizing the Kingdom of Delhi. Their power was, doubtless, derived from the martial character of the people over whom they ruled, which had been continuously strengthened by repeated victories over the Moghals

After Bahlols accession to the throne of Delhi, we hear nothing more of Depálpur until the time of Babar, who took it by storm from the Lodi King, and plundered the town after killing all its defenders. Its subsequent fate is unknown; but I infer that it continued to decline as the successors of Babar adopted Lahore as the seat of

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of Government of the Eastern Punjab, and made ~~it~~ a new road to it far to the northward, through Sarhind & Jallundhar At present it is very nearly deserted, there being only one inhabited Street running between the two gates. But a tradition of its former importance still remains amongst the people, who affirm that it originally possessed 84 masjids, 84 towers & 84 wells. Of the towers [illegible] 61 still remain standing & there must have been at least 23 more in the fortified walls of the two outworks to the South. This quite possible therefore that the story of the 84 masjids & 84 wells may also be true.... The extension of the city beyond the walls may be inferred from the fact that the people of Depálpur on Timur's invasion sought refuge in Bhatner, which they would not have done if their own city had been defensible.

The foundation of the city is ascribed to Raja Dev Pala of whom nothing is known. Its antiquity is proved by the accumulation of ruins inside the walls, which has raised the level of the greater part of the interior upto the terreplein of the ramparts. محمد قاسم دیپال پور سے ہوتا ہوا کشمیر کی طرف گیا تھا + اندر سے کہنہ کے پرانے کے بہت ملتے ہیں + اسی طرح ایک پرانی مسجد فیروز شاہ کی بنوائی ہوئی ہے +

P. 111-112 Jalamba.

The present town of Jalamba is said to have been built by Shujáwal Khan, the son-in-law and minister of Mahmud Langa of Multan between A.D 1510 & 1525. The old fortress, which had escaped the arms of Timur, was situated upwards of one mile to the South of the modern town. This strong old fort is said to have been abandoned in consequence of a change in the course of the Ravi, which took a more northerly course, and thus cut off the principle supply of water. The true name of the place is said to have been Kulamba, or Kulambha, but no meaning is ascribed assigned to the name, and

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no reason is given for the change to Jelalamba (or Julumba).

The earliest notice of Jelalamba that I am aware of is in Shary-ud-din's History of Timur. The town capitulated on terms, which as usual, were broken by Timur and his troops. "During the night the soldiers, under pretence of making a search (for grain), marched toward the town, which they sacked & pillaged, burning all the houses, and even making the inhabitants slaves." But the fort escaped as its siege would have delayed Timur for sometime & he was impatient to push on to Delhi.

In A.D. 1430, just one generation later, the unfortunate town of Jelalamba again capitulated to a Muhammadan invader, Amir Shekh Ali, Governor of Kabul, under Shah Rokh. Again the invader broke his pledge and after plundering the town and killing all the males able to bear arms, he burned the place and carried off the women and children as slaves.

Ornamented bricks (chisselled & not moulded) are found in large numbers built up in the walls of the new town, they are all 14" x 9" x 3"

Jushám. p. 136-140.

About 28 miles to the South of Hansi, near the village of Jusham, there is a very remarkably steep hill which rises abruptly out of the sandy plain to a height of 800 ft and is a striking and conspicuous object for 20 miles around.

There are two inscribed rocks about half way up the hill, of which the larger one is a semi-detached block, some 7 or 8 ft high and 5 or 6 ft broad. On this there are three different inscriptions, two in large rough characters, and the third in characters rather more than one inch in height and very neatly & correctly engraved. The other rock, a smooth shining block of basalt, is situated about 40 ft lower down the hill, and was discovered by Mr Bird. This second rock has two separate inscriptions the upper one in middle sized letters of about 2 inches

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and the lower are in large letters from 2½ to 3½ inches
in height roughly cut.

No 1. Inscription in large characters consists of a single line
Jita Bhagavatabhakta Chaturdishe
i.e. "May the worshippers of Bhagavata increase
throughout the four quarters."

No. 2 Inscription consist of the word Acharya or teacher
written twice in large characters.

No 3. Inscription appears to have been intended for a repetition
of No. 1, but the only portion now legible is Jita Bhagavata

No 4. Inscription consists of three lines:—
Gautamasa gotrasa Rāvanya
putrasa Acharya Achala-bhatta
— tasya

These four inscriptions are later by one generation
than the longer ~~rare~~ more neatly executed record No 5 as the
name of Rāvani is the last in it, while No 4 is a
record of her son.

No 5 Inscription consist of eight lines, of which the first
two begin more to the left and are somewhat larger
than the rest. Below the middle of the inscription
there is a Sun-Standard, exactly similar to that
which is found on all the golden coins of the Gupta
king Ghatotkacha, who probably reigned from about
50 A.D. to 79. The inscription is certainly as old as
the time of the later Indo-Scythians, as the form of the
letter n is earlier than that in any of the Gupta
~~characters~~ inscriptions. Indeed the name of Ghatotkacha
himself is found in the beginning of the second line,
but the inscription is not a record of the Gupta King
himself, but of his conqueror, the Tushār King Vishnu,
which was engraved by a Buddhist mendicant named
Jivana.

For the following translation and notes I am indebted

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to the kindness of Babu Nalapa Ch
learned Librarian of the Asiatic
Soci[illegible]. Let the [illegible] protect the
[illegible] by the prest of Kishnu (or by
[illegible] of the face of the
[illegible] of Lakshmi [illegible]
grandson of Srâvana profes
[illegible] of (the) [illegible]
[illegible] of the fav
[illegible] of the
[illegible] of the
[illegible] of the

and the lower are in large letters from 2½ to 3½ inches roughly cut.

No. 1 Inscription in

jita

i.e. "May the worshippers of Bhagavata throughout the four quarters

No. 2 Inscription consist of eight lines of writing

written twice in large characters

No 3. Inscription as

of No. 1, but the only part of the inscription that is legible is

No 4. Inscription consists of three lines

Gautamiputrena Rāvaṇya

— thena

These four inscriptions are later than the larger

name of Rāvaṇa is to the left and are

record of her Son.

No 5 Inscription

two begin more than the rest. In the middle of the

there is a seven

which is formed

king Ghatotkacha

50 A.D. to 79. It

the time of the

letter n is earlier

characters inscriptions. Indeed the name of Ghatotkacha

Himself is found in the beginning of the second line,

but the inscription is not a record of the Gupta King

himself, but of his conqueror, the Faishāi King Vishnu,

which was engraved by a Buddhist mendicant named

Jivana.

For the following translation and notes I am indebted

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[illegible] the kindness of Babu Bâtâpa Chandra Ghosha the
learned Librarian of the Asiatic Society of Bengal:—
Line 1.— "Let the (halo?) arising from the lotus face
of Jambavati protect the Bhikshu Jivana
Line 2.— "By the frost of Vishnu (or by Tushâra Vishnu)
the glory of the lotus face of the ladies of Ghatotkacha
Line 3.— "Many people, reministed Aryas followers
of Vishnu, professors of Yoga philosophy.
Line 4— "The great-grandson of the faithful in Bhagawat
Jasotrâta the grandson of the professor Vishnutrata,
Line 5.— "the son of Vasu Deva born of Râvani, the
grandson of Srâvana professor and teacher,
Line 6. " of (Sa) dmagatanaya, professor, giver of opinion
(or counsel) ——— of the feet of Bhagavata.
"The first record in line 1 is doubtless the name of the
Buddhist mendicant, or Bhikshu in whose favour protection
is sought. The word ava protect, is the verb.
"In the 2nd line, Vishnu is evidently the name of a hero
or King, who having conquered Ghatotkacha causes the
face of his enemy's wife to be downcast, poetically whose
frost causes the lotus of the lady's face to close. But if
Tushâra be taken as a proper name, Vishnu becomes an
epithet following the line. The lotus face is compared to
Lakshmi (glory).
"In the 4th line, the word Satvata means a follower of Vishnu.
"The word Mâtâmadrada is doubtful. I have rendered it
as an epithet. If it be taken as a proper name, the genitive
becomes faulty, as in line 2nd; for then it could not coalesce
into one word with the epithet which follows. It would re-
-quire a ~~Bhasa~~ sya, the mark of the genetive case,
as in the epithet which precedes it."
The "Tushara chief Vishnu" is the 3rd Kanwa Prince named Nârâyan
who reigned from A.D. 57 to 69— This is corroborated by the
fact that Ghatotkacha, the father Chandra Gupta I must have
reigned from A.D. 50 to 79. The Kanwas (or Tushârs of India) held

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away in Mathura, Delhi & the Punjab until A.D. 79, when their power was subverted altogether or much reduced in extent by Chandra Gupta I, to whom the consolidation of the Gupta dominions was certainly due, as he is the first of the race who assumed the title of King of Kings or Mahárájádhirája

The name of Jeshan itself also appears to be to be derived from these Jeshár princes as its original form was most probably Jeshárárma, or the "Jeshára monastery" which was first shortened to Jesháráma, and then to Jeshám. I conclude therefore that the neighbouring fortress of Hansi, which in later times became the head quarters of the first Muhammadan King Kuth-ud-din must have been one of the strongholds of the Indo Scythian Princes in Northern India, who had early adopted Hindu names. In an inscription at Mathura the name of the Jeshára King Vasudeva occurs so often, who is Vasu Deva, the first of the four princes of the Kanwa dynasty according to the best of the Puranás*

Hissar Pillar

The pillar was brought to notice by Capt Brown in 1838, who made a copy of the writing on the upper part of the pillar. I have now had copies made of the ancient letters observed by Capt Brown, & they prove to be easily legible. They are the separate names of pilgrims who visited the spot where the pillar originally stood. There are eight of these records engraved on different parts of the pillar, and from the shapes of the letters m & n, I conclude that they belong to the first century after Christ, that is, to the same period as the inscriptions on the Jeshám Rock. In fact, one of them marked M would appear to have been by the very same person who engraved the Jeshám inscription. Copies of these short

* The same early adoption of Hindu names by families of foreign origin is seen in that of Jayadama the son of the Satrap Chashtan, and in that of Kshyna Ghosa, the son of Bhagaliga, about B.C. 30 & A.D. 100 respectively, contemporary with Christ (Vol III. p. 162)

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records will be found in Plate XLI (tracing herewith) J.B.S.

On one side of the pillar:—

a. Bhagavad bhaktah —
"The worshipper of Bhagavat."

b. Śrī Kandila Suvarnakāra Rudra —
"The auspicious Kandila, the goldsmith (Son of) Rudra"

c. Śrī [illegible] Śya —
"Of the auspicious Rudradāsa"

d. Suvarnula ... śya —
"of the goldsmith Ut (tama)"

On the other side of the pillar:—

e. Kucha-tata or Kuchatata
This name is followed by the Greek letter B, with a perpendicular stroke under it, which probably led to Firuz's remarks that the characters had no like the power of English capitals than of old Indian letters. One or more letters must be lost at the beginning.

f. ** dyasya —
"Of the Lord ... dya"

g. Satra ...
"Satra-

h. Śrī ... ja bhadra
"The auspicious (Nāga-bhadra"

Hisar was originally a village of the name of Abasin or Aransi (or Arasi), Firuz (Firoz) built a fort placing Sanghlak, who built a strong fort here, after which its name became Hisar

All the above inscriptions are only varieties of one name, due to the wonderful imperfection of the Persian characters. Firoz brought a canal from the hills to Hansi & thence to Abasin? The pillar was most probably brought to Hisar by Firoz from somewhere else; and the other portion of the pillar is now standing at the neighbouring town of Fatehabad, where it was set up by Firoz Shah's eldest son Fateh Khan, the founder of Fatehabad

HISAR and DELHI PILLARS.

HISAR PILLAR.

A [illegible]:

B. [illegible]

C. [illegible]

D [illegible]

E. [illegible]

G. [illegible]

H. [illegible]

DELHI SIWALIK PILLAR.

A. [illegible]

B. [illegible]

C. [illegible]

D. [illegible]

E. [illegible]

F. [illegible]

H. [illegible]

DELHI-MIRAT PILLAR

K. [illegible]

L. [illegible]

M. [illegible]

N. [illegible]

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away in Mathura, Delhi & the Punjab until A.D. 79, when
their power was subverted altogether or much reduced in
extent by Chandra Gupta I, to whom the consolidation
of the Gupta dominions was certainly due, as he is the first of
the race who assumed the title of King of Kings
or Mahárájádhirája.

The name of Jushán itself also appears to be
derived from this
was most proba
which was firs
to Jushán. I co
fortress of Hausi,
headquarters of
Kauth-ud-dín
strongholds of
India, who had
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occurs so ofter
of the Kanwa
Puranás*

HISAR and DELHI PILLARS.

DELHI SIWALIK PILLAR.

DELHI-MEERUT PILLAR

The pillar was b
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There are eight
parts of the pillar
I conclude that
Christ, that is, to
or the Jushán Rock. In fact, one of them now has ||
would appear to have been by the very same person who probably
engraved the Jushán inscription. Copies of these short

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Hausi

* The same early adoption of Hindu names by families of foreign origin is seen in that of the neighbouring Jayadáma, the son of the Satrap Chashtan, and in that of Vishnu Dása, the son of Ushavadáta, about B.C. 30 & A.D. 100 respectively, contemporary with Firoz (Vol III, p. 142)

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records will be found in Plate XLI (tracing herewith) J.B.S.

On one side of the pillar:—

a. Bhagavad bhaktah—
"The worshipper of Bhagavat."

b. Sri Nandila Suvarnakâra Rudra—
"The auspicious Nandila, the goldsmith (Sar of) Rudra"

c. Sri Unnadâ(sa) Sya—
"Of the auspicious Unnadâsa"

d. Suvarnata...sya—
"of the goldsmith Ut (tama)"

On the opposite side of the pillar:—

e. * Lucha-trata or Nucha trata
This name is followed by the Greek letter B, with a perpendicular stroke under it, which probably led Prinsep's remark that the remarks characters had more the appearance of English capitals than of old Indian letters. One or more letters must be lost at the beginning

f. ** dyasya—
"Of (name lost) Upâdya"

g. Satra-yasa
"Satra-yasa"

h. Sri (Na)ga bhadra
"The auspicious (Naga-bhadra"

Hisar was only a small village of the name of Abasin or Aisin (اسی); Arāman (ارمان); Laras (لرس); till it became a pet place of Firoz Tughlak, who built strong fort here (یہاں), when its name became Hisar All these different names are only varieties of one name, due to the wonderful imperfection of the Persian characters. Firoz brought a canal from the hills to Hansi & thence to Abasin? The pillar was most probably brought to Hisar by Firoz from somewhere else; and the other portion of the pillar is now standing at the neighbouring town of Fatehabad, where it was set up by Firoz Shah's eldest son Fateh Khan, the founder of Fathabad

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Delhi Pillars

There are two of Asoka's pillars at Delhi, one standing on the top of a building in Firoz Shah's Kotla in Firozabad and the other on the ridge to the south of Shajahanabad near a ruined building called Kirghee. Both of these pillars were brought to Delhi by Firoz Shah, the first from Topra or Tobra, at the foot of the Siwalik hills near Khizrabad, on the Jamna, and the other from Meerut &c. The first has remained erect since it was set up by Firoz Shah 500 years ago, but the other was thrown down and broken into several pieces by the explosion of a powder magazine in the beginning of the last century. After lying on the ground for nearly one hundred and fifty years, it has again been set up by the British Government on the same ridge where it was placed by Firoz Shah.

The smaller inscriptions on them were not noticed by Prinsep. They are of several different periods from the first century of the Christian era down to the last. The most modern records are not legible, but the others are generally in fair condition, although all of them are roughly executed, when compared with the beautiful engraving of Asoka's edicts:—

a.— Farapuhali achala Savara—

b.— Surya Vishnu Subarnakârena—
"By the goldsmith Surya Vishnu"

c.— Hâriti (beside a leaf)—
"Hariti"

d.— Varma Suvarnakâra—
"Varma, the goldsmith"

e.— Har Mirgha Subarnakâra pahila barma
* * Kumâra Subarnakâra Sa putra—
"Har Mirgha, the goldsmith * * and his son Kumâra, the goldsmith."

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f.— Sidhi Bhayankara Nâth jogi

"To the holy one! Bhayankara Nath, the devotee"

g.— Sam 1581
Varashe Chaitra badi—
5ti. Ama.

"In the Samvat year 1581 (A.D. 1524), on the 5th of the waning moon of Chaitra, the writing of Ama"

h.— Sidhi Sri Samvat 1581 va
Chaitra badi 13 Bhauma dine
le. Kiâsah— Sâyana
Suta Suletâna Ibrâhi—
ma Ki * * * * rajah-mi ~~Ba~~ Ba-
hâdur khân ~~bim~~ mi. * Kya
* * * * * * * mi. * * * *

"To the holy one! In the Samvat year 1581 (A.D. 1524) on Tuesday, the 13th of the waning of Chaitra, the writing of Kyâsa the son of Sâyana in the reign of Sultan Ibrahim (Lodi)."

The Subarnakâras of the early records b, d, and e are the Sonârs or goldsmiths of the present day. Bhayankar Nath Jogi, the writer of f, is an old acquaintance as I found his name in the caves of Barâbar in Bihar. All these inscriptions were engraved while the pillar was standing on its original site at Topra, the point where the Jumna leaves the hills. The two remaining records, dated in Samvat 1581, were engraved long after the removal of the pillar to Delhi, and just one year and a half before the conquest of Delhi by Bâbar

On the Delhi-Mirat pillar the small inscriptions are all comparatively modern, only two of them being earlier by a few years than the date of its removal from Mirat:—

P.T.O.

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k. — Samvat 1369 Paush Dasamyáṁ Sanau
le. Vira Pála Suta Sindhádhipati
Vitha Samáryátáṁ. Krodavása ***

" In the Samvat year 1369 (A.D. 1312) on Saturday,
the 10th (day) of Pausa, the writing of Vir Pāla's
Son

l. — Samvat 1416 * * * Sudi 15
** Sāba Suta mala Sāba Suvar likhitam.

" In Samvat year 1416 (A.D. 1359), written by **
Sāba's Son, Mala Sāba, the goldsmith."

m. — Samvat 1581 Varshe
Pausha Sudi 1 li. Amar Kuperojya vāchi "

" In the Samvat year 1581 (A.D. 1524) on the 1st (day)
of the waning moon of Pausha, written by Amara "

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Kingdom of Jalandhar or Traigartta

The Kingdom of Jalandhar comprised in olden days the whole of the Upper Doab between the Ravi and the Sutlej the hilly country to the east and possibly the country between the Beas & the Sutlej right upto Multan. Jalandhar city was the capital of the country with Kot Kangra as the stronghold or place of refuge in times of trouble.

Traigartta means the land of three valleys, while the name Jalandhar is stated to have been derived from the famous Dánava Jalandhar (and not Jogi Jalandhar Nath) whose legend is given in the Padam Puraña. His father was Ocean, who on the recommendation of Siva, the preceptor of the Dailyas, to give Jalandhara a Kingdom, "Spontively withdrew his waves and exposed devoid of water a country extending 300 Zojanas in length, which became celebrated under the name of the Holy Jalandhara." His (Jalandhar Tirtha - 12 Kos radius from Jallundhar city) was the first place occupied; all others are of later date.

Jalandhar became invincible due to the chastity of his wife Vrinda, which was overcome by the fraud of Vishnu in personating her husband. The tetan was then conquered by Siva, who cut off his head, when he fell on his face, the mouth being at Jawalamukhi and the feet at Multan, the Jallander city being founded on his pith or back.

From Nadaun to the South of Jwalamukhi, that is below the Jetan's mark, the Sally & Bias approach each other within 24 miles to form the Neck. Both rivers then recede from each other, until they are 96 miles apart, at Ropar & Adinanagar, which form the two shoulders. The two rivers now (1872-73) join at Ferozpur

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but only a few centuries ago they did not approach
each other nearer than 16 miles between Kasur and
Ferozpur, where the formed the Joint waist, and then
ran parallel courses, like a pair of legs, down to
Multan. The top of the head of the Titan lies under
the temple of Nandkeswara Mahadeva at Jandrāngal
on the Nigwal River. Between this place and Pālampur
the pine tree forest is called Vrindāvana, after the
wife of Jālandhar.

This country finds mention in the Mahabharat & the
Puranas etc.
and the people were called Babikas thus:- जालंधरस्य त्रिगर्ताः स्युः। (Hema Chadra)

बहिकाश्चाः त्रिगर्तकाः

History
The extent of the country, which was subject to
the Rajas of Trigartta, (a branch of Chandrobansis
who were driven out of Multan after the battle of
Mahabharat & then came & took possession of
this land under Susarma Chandra, Chandra being
the Cognomen of the whole line) must have been
Constantly changing in accordance with the fluctuating
or weakness of their more powerful neighbours chiefly
in the South & West.

The position of the Rajas of Trigartta under the Indo
Scythians was that of Tributaries, similar to their later
position under the Muhammadan emperors of Delhi
But whenever the ruling power was weakened by internal
dissensions or foreign invasions, the Rajas of Trigartta
took advantage of the opportunity to assert their family Shaphat
of Kot-Kangra and to reassert their independence. Thus
we find that Kangra, which had been captured by فیروز *
had fallen into the hands of Raja Ruperchandy from
whom it was again taken by Firoz Shah. The fort was
then held by the Muhammadans for 40 years,
until the terrible invasion of Timur, when the Trigartta

* فیروز شاہ تغلق

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chief again got possession of his stronghold and kept it until the time of Akbar, when Raja Dharma Chandra became tributary to the Moghal empire of Delhi. His descendant Trilokya Chandra, rebelled against Jahangir but was soon reduced. From that time the Rajas of Trigartta were mere tributaries of Delhi, until the rise of the Sikhs and the consequent downfall of the Moghal empire gave Sansára Chandra the opportunity of retaking Kot Kangra and of extending his dominions to the Sutlej on the east & to Ravi on the west. But the Gorkhas advanced & he was obliged to seek the assistance of Ranjit Singh - to whom he had to cede Kot Kangra for ever.

A list of the Rajas of Trigartta

A.D. ?	Susarma Chandra	the founder of the family Karna Rana's protector
620	Adima or Udita	
804	Jaya Chandra	Inscription at Kiragrama
890	Prithi Chandra	Rajtar. Cont. of Sankar Varma of K.
	Bhawan Chandra	" the son of Prithi chandra
1040	Inder Chander	" Cont. of Anant of Kashmir
1315	Jaya Simha	
1360	Rupa	Contemporary of Firoz
1390	Megha	
1405	Hari	Two brothers, Hari fell into a well & was lost
1420	Karmma	Karmma succeeded, but Hari coming up got Gaddi
1435	Sansára I"	Contemporary of Muhammad Sayid of Delhi (Delhi inscription) A.D. 1433-1446
1570	Rárva	Died Samvat 1585 = A.D. 1528 Cont. of Ja Kanak
1528	Dharmma	Still alive in S. 1619 = A.D. 1562 (date of poem)
	Manikya	Accession of Akbar A.D. 1556
1610	Trelokya	Rebelled against Jahangir A.D. 1619
1650	Chandra Bhan	Rebelled against Aurangzeb
1670	Vijaya Rárá	Died in 1687 A.D. — Sati monument
1687	Bhima	Reigning in S. 1747 = A.D. 1690
1697	Alarva	Reigned four years 1697-1700
1700	Hamira	
1761	Ghamanda	In S. 1821 = A.D. 1764, forfeited Pathar
1776	Sansára Chandra	followed by Aniruda (1823), Ranvira (1829-47)

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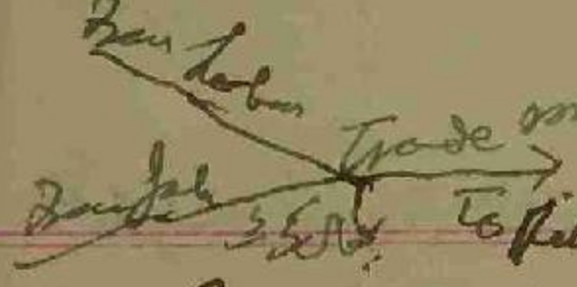
Rãoni = fausse braie



Pathankot

From Pathan or Pattan. The fort was what is now called Sherpur after Sher Jehan Begam; the old name of this place appears to have been Dasmeri or Dharmeri, possibly from Eldeumbara (Ficus glomerata Sibth).

The present town to the south & each of the old forts round it only about 600 years old. Bricks from the mound are of very large size

Amongst the coins found are those of

(a) Indo-Scythian Kings Vonones, Kanerkka, Huvishka & Gondophares - and one of Satraps of Saurashtra

(b) Mohammedan Kings beginning with Khusro Ghaznavi, down to Shah Jehan, and

(c) coins of Kangra rajas from Pattara Chandra down to Prithvi Pala

(d) and only two specimens of the Hindu Rajas of Kashmir.

also one coin of Indo-Sassanian period with the name in Nagari Sri Vagamarisa, which recalls the name of Barkamaris preserved by Rashid ud-din in the Mojmal-ul-Tawarikh

Sympathetic

But the most curious and by far the most interesting coins discovered at Pathankot were six early Hindu coins, which certainly date as high as the beginning of the Christian era. As I have not found a single specimen elsewhere I have taken them to be the ancient coinage of Pathankot itself. These coins are thin pieces of copper, either square or oblong, with a temple on one face and an elephant on the other. Beside the temple are the symbols of Swastika and Dharma Chakra, and underneath it a snake. Before the elephant there is a tree surrounded by a Buddhist railing, with an Arian legend on two sides, of which the

The Circle of the Cross

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first half is illegible, but the latter half is distinct and reads Odumbara (= Ficus Glomerata tree). It is probable that it must be the name of the town or district of which it was the coinage. Such names as Yaudheya, Sibi, Ujjeniya & Mâlavâva have been found used on coins. Udumbara also means Copper.

Kot Kangra or Nagar-kot

The famous fort is situated in a strong position in the precipitous fork at the junction of the Mânjhi and Bân Ganga rivers. Supposed to have been built soon after the Mahabharat war, there is nothing now remaining of an earlier date than the 9th or 10th centuries. There is no notice of the fort before the time of Mahmud in A.D. 1009. Vast wealth was obtained by Mahmud from this fort where it had been deposited by the Hindu princes of Kabul, after they had been driven from the banks of the Indus. The genealogical roll of the Hindu princes of Kabul for 60 generations was found in the fortress by Mahmud's soldiers. The town of Kangra was known as Bhim nagar. For a few years it appears that the fort passed again into the hands of the Hindus, and Raja Rup Chandra appears to have become so bold, as to go on a plundering expedition to Delhi about 1365 AD Feroz Tughlak retook it when the Raja humbly submitted to him, which a Hindu doggerel-writer does not choose to mention:—

ਰੂਪ ਚੰਦ ਬਲਵਾ ਚੜ੍ਹੇ ਦਿਲੇਸਵਰ ਸੁਰਤਾਨ।
ਬੜ੍ਹ ਹੋਤ ਰਣ ਪਲ ਪਰੈ ਪੀਠ ਗਯ ਚੌਹੀ ਸਾਨ॥

The raja saved his dominions at the expense of the stronghold which was left in charge of Muhammadan garrison. Upwards of 20 years later in A.D. 1388, Muhammad Shah, the son of Firoz, took refuge in Nagar kot from the pursuit of his nephew Ghias-ud-din Tughlak II. "The fortress," says Ferishta being very strong, his enemies did not think proper to besiege, but left him in quiet possession & returned to Delhi."

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The troubled state of the country consequent on the ~~accession~~ accession
of a new dynasty, in 1526 gave the Hindus a favourable
opportunity of recovering their ancient stronghold. That
they obtain possession of Kot Kangra seems to be quite
certain, as the famous Khwas Khan was sent by
Sher Shah to Nagarkot to bring the hill-country under
subjection. He succeeded in conquering it, and having sacked
the infidels' temple of Devi Bhawan, brought away the
stone, together with a copper umbrella, which was placed over
it, and on which a date was engraved in Hindi characters
representing it to be 2000 years old. When the stone was
sent to the king, it was given over to the butchers to
make weights out of it, for the purpose of weighing their meat.
From the copper of the umbrella, several pots were made
in which water might be warmed, and which were placed
in the masjids, and in the kings own palace, so that
every one might wash his hands, feet and face in them,
and perform purifications before prayers. This must have
taken place early in the reign of Sher Shah, or about
A.D. 1540 +(ہجری ۹۴۷ یا ۹۴۸)

Akbar, when in pursuit of Sikandar Shah Sur, who
had fled to the hills, subdued the country of Nagarkot,
but allowed the old raja Dharm Chand to retain the
forts of Kangra, which passed to his son Manikya
Chandra in A.D. 1563. About ten years later, he was
succeeded by Jaya Chandra, who soon incurred
the suspicions of Akbar, and in A.D. 1571, his county
was invaded by the emperors orders by Khan Jahan
Akbar had Jay Chandra imprisoned, and Bidhi Chand
his son, thinking that his father was dead, rebelled.
Khan Jahan, on his way, conquered fort Kotlah in ۹۷۹, reached
Nagarkot in the beginning of Rajab 980, and took the
famous Bhawan temple outside of the fort. The siege
was progressing, and the town reduced to extremities

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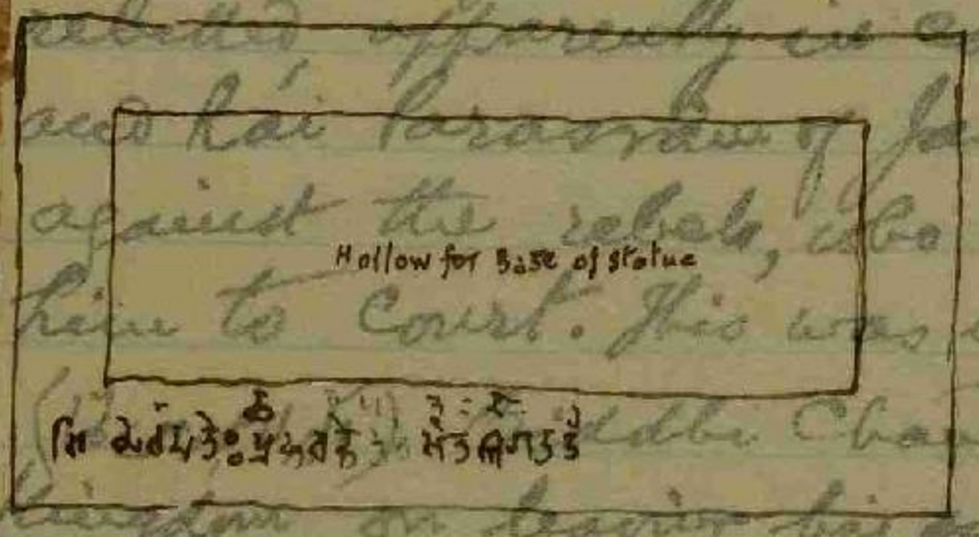
when it was reported that Ibrahim Hussein Mirza and Masud Mirza had invaded the Punjab. Khan Jahan therefore accepted a payment of 5 lacs of gold and some valuables from [illegible] and the siege. He is also said to have visited a mosque in front of Jay Chand's palace [illegible] and to have read the Khutbah in the name of Shawwal 980, and of

KANGRA.

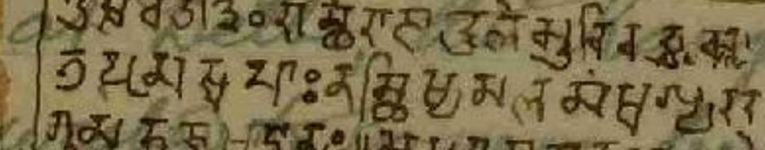
KANHIRA
Rock Inscriptions

FROM RUINED TEMPLE AT CHARI



Fifteen years later Raja Bidhi Chand again [illegible] against the rebels, who had [illegible] him to Court. This was in the [illegible] Bidhi Chand was [illegible] Kangra on leaving his son Jai Chand at Delhi. This was Akbar's policy to ensure the fidelity of the chiefs; and it is said that the sons of no less than twenty-two hill rajas were present at Delhi in the beginning of Jehangir's reign. The people have a story that Jehangir and Jelal Chandra were boys together and that Jehangir, when a prince had a parrot, which Jahangir wanted but the Rajput refused to part with it. Jehangir, when he became emperor, marched against Kangra and after a siege of three years' duration succeeded in capturing the fort. Jelal Chandra surrendered after three days' siege, yielding one lac of rupees and the district of Jagher Rajgiri as a Jagheer. This story is widely spread amongst the people [illegible], but in spite of the local currency, I believe that the emperor's suspicions were aroused by the Kangra Raja's revival of the local courage in his own name, a right which had not been exercised by either his father or grandfather. But whatever may have been the cause of Jahangir's action, the result was fatal to the Raja of Kangra, whose famous stronghold was

DATE of BAIJNATH TEMPLE of KIRAGRAMA



Saka-kala gatabdah 726
(= 804 A.D.)

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The troubled state of the country consequent on the accession in 1526 of a new dynasty, gave the Hindus a favourable opportunity of recovering their ancient stronghold. But they obtained possession of Kot Kangra seems to be the certain, as the famous Khwas Khan was sent by Shir Shah to Nagarkot to bring it into subjection. He succeeded in the infidels' temple of Dev Shiva, together with a copper it, and on which a date representing it to be 2000 sent to the king, it was made weights out of it, for From the copper of the cemetery in which water might be in the masjids, and a every one might wash and perform purifications taken place early in the A.D. 1540

FROM RUINED TEMPLE AT CHARI
Hollow for base of statue
FROM INDRESWARA TEMPLE AT KANGRA.
DATE of BAIJNATH TEMPLE at KIRAGRAMA

Akbar, when in pursuit had fled to the hills, and but allowed the old raja fort of Kangra, which Chandra in A.D. 1563. succeeded by Jaya Chandra the suspicions of Akbar, was invaded by the emperor Akbar had Jay Chandra his son, thinking that his father was dead, rebelled. Khan Jahan, on his way, conquered fort Kotlah & reached Nagarkot in the beginning of Rajab 980, and took their famous Bhawan temple outside of the fort. The siege was progressing, and the town reduced to extremities to the

when it Mas therefo and a said t palace Akba Febru Fr rebelle and Ra again him to (Ka kingdo of Del the c twenty- ning of when at Del visited On this against and K yielding widely spite spici the

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when it was reported that Ibrahim Hussein Mirza and Masúd Mirza had invaded the Punjab. Khan Jahan therefore accepted a payment of 5 lacs of gold and some valuables & raised the siege. He is also said to have erected a masjid in front of Jay Chand's palace in the fort and to have read the Khutbah in Akbar's name (Friday, middle of Shawwal 980, end of February 1573 A.D.

Fifteen years later Raja Biddhi Chand again rebelled apparently in concert with Rai Balaspor Mankot and Rái Parasram of Jammu. Zain Khan was sent against the rebels, who submitted and accompanied him to Court. This was in the 35th year of Akbar or A.D. 1588-89 (Lowe, p. 191). Biddhi Chand was afterwards restored to his kingdom, on leaving his son Jelola Chandra as a hostage at Delhi. This was Akbar's policy to ensure the fidelity of the chiefs; and it is said that the sons of no less than twenty-two hill rajas were present at Delhi at the beginning of Jehangir's reign. The people have a story that when Jahangir and Jelola Chandra were boys together at Delhi, the Kangra prince had a parrot, which Jahangir wished to possess, but the Rajput refused to part with it. On this account, Jahangir, when he became emperor, marched against him. The fort surrendered after three days' siege, and the Raja received the district of Jagher Rajgiri, yielding one lac of rupees as a Jagheer. This story is widely spread amongst the people (کہانی عام ہے), but in spite of its general currency, I believe that the emperor's suspicions were aroused by the Kangra Raja's revival of the local coinage in his own name, a right which had not been exercised by either his father or grandfather. But whatever may have been the cause of Jahangir's action, the result was fatal to the Raja of Kangra, whose famous stronghold was

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placed under Nawáb Ali Khan with a Muhammadan garrison. He was succeeded by his son, whose name is supposed to have been Hermat Khan.

[آدھی کی باقی دھارہ پاتوں سے خراج وصول کرنے اور انکو قابو میں رکھنے کی ذمہ واری اس کانگڑہ کے قلعدار کے ذمے تھی + کہ ایک اور قلعدار بھول میں مقرر کیا گیا۔ جو اوپر کی پہاڑی ریاستوں کے لیے ذمہ دار رہا + گورنر شہنشاہ کے وقت کے بھول کے قلعدار کا نام میاں خاں اور کانگڑہ والا کا نام الف خاں (+) تھا +]

Ameri Darwaza & the Akbari Darwaza are both attributed to Nawáb Alif Khan, the first Mogul governor under Jehangir

During the reign of Shah Jahan the charge of the fortress was held by the Nawab Asad Ullah Khan and Koch Kallí Khan, the latter for 17 years until his death. He is buried on the bank of the Meeneni River a branch of the Ban Ganga which flows under Kangra

During the reign of Aurangzeb Kangra was successively under the charge of Syed Hussain Khan, Hasan Abdullah Khan Pathan and Nawáb Sayid Khalilullah Khan. Their rule was probably marked by the same intolerant bigotry which distinguished Aurangzeb's governors in other places, as in Multan, Mattera, Gwalior, and Banáras, where the Hindu temples were destroyed to make way for mosques. Such was without such an insult the young Raja of Jaggatta had no doubt many personal indignities sufficient to provoke him into open rebellion. The Raj was then held by Chandra Bhan Chandra, the grandson of Jaggatta, and his spirited but useless defiance of the Delhi governors still lives in the grateful memories of the people, who love to tell of the long resistance which he offered. He began by plundering the country on the plea that the whole of the district of Jaggatta had belonged to his ancestors. A force was sent against him from Delhi, when he retired to the lofty hill, 9000 ft. high, which has ever since been called by his name Chandabhan Ka tila. He was eventually captured & taken to Delhi, where he was kept a close prisoner.

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After Aurangzeb's death, the charge of the fort was held by several different persons until Nawab Seifullah succeeded in A.D. 1743, and kept possession for 40 years until his death in 1783, when he was followed for a short time by his son Zulfikar Khan. During the early part of Seifullah's Governorship, the famous Adina Beg was appointed Faujdar of Jalandhar by Alamgir Sani A.D. 1749 to 1759. After the invasion of Ahmed Shah Abdali in A.D. 1757, Adina Beg made himself virtually independent, and took possession of Lahore. A force was sent against him from Delhi which he defeated near Sarhind, and the whole of the Sikh Chiefs between the Sutlej & Jhelum, including the Muhammadan Governor of Kangra, then became tributary to him. He founded Adinanagar near Pathankot and was rapidly extending his influence, when he died in 1758

In 1783 Kangra was besieged by Jai Singh Ghanai, a Sikh leader. The old Governor Seifullah died during the siege, and after holding out for four months the fort was surrendered by his son Zulfikar. Sansar Chand the titular Raja of Kangra, is said to have instigated the siege and to have been disappointed when the Sikh chief kept Kangra for himself. Four years later he obtained the aid of other Sikh leaders, & in 1757 Jaya Singh was reluctantly obliged to surrender the fort with the hands of Sansar Chand which then after a century and a half of Muhammadan rule became once more a part of the Hindu Kingdom of Trigartta

سنسار چند کی زیادتیوں سے تنگ آکر راجہ کہلور نے گورکھوں کی مدد کی جنکا عمل دخل ستلج کے مشرق کی کچھ ریاستوں میں پہلے ہی ہو چکا تھا + اور سنگھ تھا کہ تو یہ چاہتا ہی تھا چار ہر سل قلعہ کانگڑہ کا محاصرہ کئے + تمام کر ۱۸۰۹ء میں سنسار چند نے رنجیت سنگھ سے مدد چاہی - جو قلعہ کانگڑہ اسکے حوالہ کر دینے کی شرط پر دی + گورکھوں کو ستلج کے پار نکالدیا گیا اور قلعہ کانگڑہ سکھوں نے سنبھال لیا - اور ۱۸۴۶ء میں جالندھر کی ریاستیں انگریزوں کی دی گئیں ۳۷ ہر سل انہیں کے قبضہ میں ہے +

In the fort there are small temples, of the type of those of Bijnath and Bhim at Kiragrama, with no inscriptions or traditions attached

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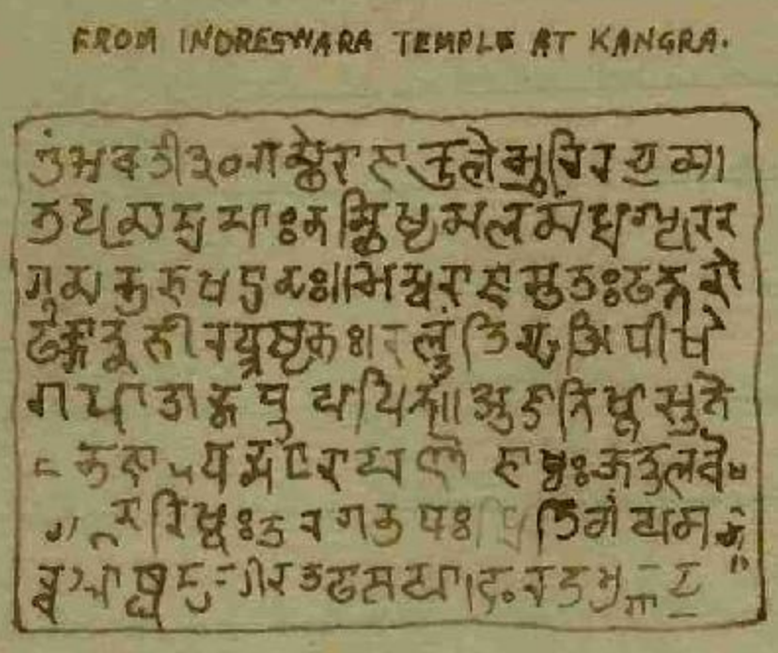
to them. There is a Jain temple dedicated to Pārasnāth, there is an inscription of Samvat 1523 or A.D 1466 of the reign of Lakṣāra Chandra I, written on the pedestal of an image of Adinath. There was formerly an inscription on the temple dedicated to Kali Devi, which still contains a figure of Ashtabhujā Devi slaying the Mahishasur. It bore the two dates of Samvat 1566 and Saka 1413, both equivalent to A.D. 1509. It opens with an invocation to Jina, thus!- अउम स्वस्ति श्री जिनये नमः
There is another old inscription of six lines cut in the scarped rock just outside the Jahangiri gate, unfortunately too much worn by the weather to be read. It is by far the oldest inscription now existing at Kangra, the forms of the letters showing that it can not be later than the 6th century. It begins with an invocation to Vishnu.

In the city of Kangra, the only place of any antiquity is the small temple of Indreswara built by Indrachandra between 1028 & 1031 A.D. Inside the temple which is 2 ft below the level of the street there is only a common linga. Outside there are two Jain figures, certainly older than the rest. On the pedestal of the image of Adinath there is an inscription of 8 lines which opens with the words "Aum Samvat 30 Gachche Raja Kulesuri":—

FROM INDRESWARA TEMPLE AT KANGRA.



From the forms of the letters, I judge the record to belong to the 10th or 11th century. Its date would therefore be either

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Lok-Kala (2700 year Cycle)

(30+24)+900 = 954 or 1054. The only name mentioned is that of Abbay Chandra, and as there was a raja of this name, who preceded Indra Chandra by five reigns, his date would be from 75 to 100 years prior to A.D. 1028 to 1081, or about A.D. 950.

The second Jain figure, a companion statue of the other is apparently a seated female with hands in lap, and a two-armed female in the middle of the pedestal with an elephant on the right. These Jain figures are fixed in the wall of the porch, a late addition to the Linga temple. There are no Jains now in Kangra, but formerly there were Digambri Jains as Dewáns under the Delhi Emperors, and there is a Jain inscription at the Baijnath temple, to be noticed hereafter, which is dated in Samvat 1096 or A.D. 1039, or only 70 years later than the presumed date of the Indreswara Jain statues.

Twenty yards to the South of the Indreswara temple there is an old inscription on a stone forming the lowest step of the entrance to the Surohit's house. It is of course nearly obliterated, but enough remains to show that it is engraved in the Kutila character of the 9th or 10th century

In the suburb of Bhawan, and about half way down the northern slope of the Málkera hill, stands the Jain temple of Vajreswari Devi, more commonly known as Mata Devi. This is the only shrine that was desecrated by Mahmud of Ghazni, and restored by the Hindus during the reign of Modûd. It was again desecrated by Muhammad Tughlak, but a few years later, it was restored a second time just before the capture of Kot Kangra by his successor Firoz Tughlak, who would appear to have respected the places of worship. A third desecration took place about A.D. 1540, when the

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fort was captured by Shiroskhan, the General of Shir Shah. It was again repaired by Raja Dharma Chandra in the beginning of the reign of Akbar. Of its fate during the long reign of Aurangzeb the people are ignorant, but there is no reason to suppose that it would have escaped the itching fingers of his iconoclastic governors. The old stone temple was built by Sawsara Chandra about 1440 A.D during the reign of Muhammad Sayid of Delhi.... One of the small temples in the courtyard is dedicated to the goddess Annapurna Devi, who is the same as the Anna Perenna of the Romans.

Terry, the Chaplain of Sir Thomas Roe in Jehangir's reign, Tom Coryat before him, French traveller Thevenot in A.D. 1666 visited & described this temple, (Other European Traveller Tieffenthaler etc)

[illegible] ہے - جہاں جہانگیر + اور دیوتا ہیں کشمیر کے شمالی پہاڑوں پر کاربج کے قصر شردھا دیوی + دوسری دیوی دکن میں تلجا بھوانی + تیسری کامروپ میں کمچھا + کلکتہ کے پاس کالی + جوالا جی میں جوالا مائی وغیرہ

There are two inscriptions attached to the temple of Bhawan, which the people are unable to read. The older one consist of four lines of large Coarse letters, with the date 1007, which is a common way amongst half-educated persons of expressing 1007, which would be equivalent to 950 A.D. [illegible]

The second inscription consist of 24 lines, and is very nearly perfect. The first two lines are in the Sâradâ character, opening with an invocation to Jwala-Mukhi,

अउम स्वस्ति अउम नमो ज्वालामुखी।

The remaining 22 lines are in Nagri. The record was made in the time of "Raja Sawsara Chand I, the son of Karmma Chandra and grandson of Meghachandra during the reign of Srimat Sâhi Muhammad", that is, Muhammad Sayid, Emperor of Delhi, from A.D. 1433 to 1446. This date accords exactly with the position of Sawsâra in the list of Rajas [illegible]

[illegible] یہ کتبہ دیکھنا چاہئے .H.H کی کتاب میں نہیں ہے +

[illegible] کانگڑہ میں معنوی ناگ بنا ہے [illegible] یہ پورانا ہے - گروہی ناگ جو کاٹے جاتے تھے + نگر کوٹ آتشکے [illegible]

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Jwala-Mukhi.

Twenty miles to the South-east of Kangra. Marsh-gas comes out of the crevices all about the hill, and can be set alight. The gas collects slowly

It appears that Firoz Tughlak paid a visit to the temple on his way to Kangra, prompted simply by natural curiosity to see the flame of Jwala-Mukhi, ~~as~~ as it led Akbar there. But the visit gave rise to a rumour that the emperor had gone to see the idol, which story was vehemently denied by the Muhammadans like Shams-i-Siraj (شمس سراج حنیف عفیف تاریخ فیروز شاہی) The same construction was put on Akbar's visit as is expressed in the Devi's Bhetas (بھیٹ بھیٹ) ننگی ننگی پیروں اکبر آیا - "Feroze is described as "a religious God-fearing man," who during the whole forty years of his reign, paid strict obedience to the law (قرآن)," and that "such an action from him was impossible". He further adds that the fact is that "when he went to see the idol, all the Rais, Rawas & Zamindars, who accompanied him were enamoured with his presence, when he addressed them, saying, — 'O fools and weak-minded, how can you pray to worship this stone, for our holy law tells us that those who oppose the decrees of our religion will go to hell.' The Sultan held the idol in the deepest detestation, but the infidels, in the blindness of their delusion, have made this false statement against him."

The accusation by Muhammadans of the infidels making a false statement against the king is fully borne out by the mendacious statements of Manik Chand regarding Firoz Shah's visit to the temple of Jalpa Devi. It is true that his 'Dharm-Chand Natak' was written just two centuries (Samvat year 1619 = A.D 1562) after the submission of his ancestor Rup Chand to Firoz, but the detailed account which he gives of the Emperor's proceedings must have been derived either from the traditions of the story, which had been handed down, or more probably from some written account which he wants appear to have adopted bodily, as the whole of the verses regarding Firoz's

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have not the least connection with the rest of the poem
The story, as told by the Haider bard, is worth being quoted
as a glaring example of the childish and mendacious
absurdities which are invented by Brahmins in support
of their religion

The Haider bard introduces his story of Firoz at the 43rd verse
After detailing the marriages which might be made between
the sons and daughters of the different bell chieftains,
with a proper regard to their dignity, he suddenly exclaims
"this marriage shall not be made, even should Firoz Shah
attack (Nagarkot)" ਧੀਏ ਨ ਜਾਏ ਦੇਹ ਵਰੇ, ਤੇ ਸ਼ਰ ਸੀਚ ਬੋਲਾਏ
That is, a daughter of Kangra shall not be given to the
Pathaniya Raja (of Pathankot + Nurpur) because that
chief intended to give a daughter to the king of Delhi
and should a son be born of the marriage, then both
Chamba + Nagarkot would fall into the hands of the
Pathaniya chief
Having thus denounced an alliance with Pathankot, even
at the risk of incurring an attack by Firoz Shah, the
bard plunges at once into the description of Firoz's
offerance at Kangra

ਪ੍ਰਥਮੇ ਚਿਤੇ ਪਿਤ੍ਰੋਜਧ, ਕੁਲੋ ਹਿਤੇ ਉਰਾਸ।
ਨਗਰ ਬਗਾਰਣ* ਸਾਜਧਾ, ਚਿਤੇ ਤ੍ਰੀ ਨਿਵਾਸ॥੪੪॥
ਭਿਖ ਮਾਂਗੇਵ ਨਗਰ ਸੇ ਸੋ ਬਗਾਰ-ਥਾਨ।
ਕਹਿ ਪ੍ਰਵਸ਼ਿਨ ਰਵੇ ਬਿਨ, ਪ੍ਰਜਾਸੇ ਕਵੇ ਨ ਪਾਨ॥੪੫॥
ਧ੍ਰਾਤ ਨਿਸਾ ਕੁਮ ਜੋਰ ਵੇ, ਮਾਖਾ ਅੰਬਾ ਮਾਈ।
ਰਖ ਨਿਜ ਜੋ ਛਤ੍ਰਪਤ, ਵੋਰ ਸੋਨਿ ਬਰ ਸਾਜ॥੪੬॥
ਬੀਰ ਪਰਸ਼ ਜੋਗੀ ਸਵੇ, ਬੀਰ ਭੁਵਨ ਵੇ ਥਾਨ।
ਪ੍ਰਥੀ ਸਕਤੀ ਸੀਸ ਧਰ, ਭੁਕਤਿ ਵੇ ਨਿਰਮਾਨ॥ ੪੭॥
ਉਪਜਾ ਵੇ ਬਸ ਸਬ ਭੁਯੋ ਦੇਵੀ ਦੇਵ ਗਣੇਸ਼।
ਸਿਧ ਸਾਧ ਉਪਜਾ ਕਵੇ, ਧਰ ਧਰ ਨਾਨ ਭੇਸ॥੪੮॥

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*ਬੈਗਾਰ ਜਾਂ ਬੈਗਾਰਥਾਨ ਕਾਂਗੜਾ ਕੁਝ ਨੂੰ ਕਹਿੰਦੇ ਹਨ, ਜਿਥੇ ਜਵਾਲਾਮੁਖੀ ਦੀ ਦੇਵੀ ਸਾਨਪ ਦਾ ਰੂਪ ਧਰਕੇ ਭੂਮੀ ਦੇਵੀ ਪ੍ਰਥੀ ਜਾਂਦੀ ਹੈ॥

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ਸਾਤ ਦਿਵਸ ਬਰਸ਼ਾ ਭਈ, ਅਗ ਨ ਜਰ ਜਾਇ।
ਅਗਮ ਜਥੇ ਪਿੰਜਨ-ਪਾ, ਪ੍ਰਥੀ ਦੇ ਜਗਾਇ॥ ੪੯॥
ਬੀਰ ਧਰਮ ਟੈਪੀ ਰਖੀ, ਧਰੀ ਜੋ ਸੀਸ ਧੇਰੰਜ।
ਤਰੀ ਦਿਹ ਤੁਰੀ ਜਹਲਪਾ, ਦਿਤੀ ਦੀਨੀ ਤਰੀ॥ ੫੦॥
ਬੀਰ ਧਰਮ ਅੰਬਾ ਨਰਨ, ਦਿਤੀ ਦੀਨੀ ਤਰੀ।
ਸੈ ਕੀ ਦਰਸ਼ਨ ਕਰ, ਜਗਤੇਂ ਭੇਜਰਾ ਪਤਸ਼ਰੀ॥ ੫੧॥
ਦੀਨੇ ਦਾਨ ਸਸਾਨ ਕੁਸੀ, ਸਾਰਿਖ ਸਾਹ ਪਿੰਜਨ।
ਜੋ ਮਰੇ ਜੋਦੀ ਮਿਲੇ ਦਿਤੀ ਦੀਨੀ ਤਰੀ॥ ੫੨॥
ਸੈ ਪਿੰਜਨ ਦਿਲੀਸ਼ਰ ਕੁਪੇ, ਗਪੇ ਜਾਲਪ ਚਾਲ।
ਬੀਰ ਕੁਰਮ ਦਰਸ਼ਨ ਕਰੇ, ਦੀਜੇ ਤੈਜਰੀ ਦਾਲ॥ ੫੩॥
ਸਲਨ ਸਰਸਵਤੀ ਰੰਡ, ਕੁਸ, ਤਿਲ, ਨੈ, ਜੋ ਗਾਬ।
ਸੀਸ ਸਸਰਪਥੇ ਜਹਲਪਾ, ਪਠੇਂ ਜੋਧੇ ਗਾਬ॥ ੫੪॥
ਪਸ਼ਰ ਕਸਿਨ ਪੂਰਤ ਰਹੈ ਪੈਠੀ ਪਰਸੀ ਜਾਇ।
ਸਸਸਰ ਸਤੇਸ, ਅਜ, ਬਤ, ਦੀਜੇ ਨੈਬਤ ਚਰਮ ਬਜਾਇ॥ ੫੫॥
ਪੰਡਿਤ ਅਚਲਨ ਕਰ ਬਹੁਤ ਸੁਗੰਧ ਚੜ੍ਹਾਇ।
ਜੋਨ ਜਨਮ ਦੇ ਜਹਲਪਾ ਮੋਦੈ ਤੋਤ ਸਗਾਇ॥ ੫੬॥
ਗੋਪਾਰਸ਼ਤ ਪ੍ਰਸਪਨ ਜਾਤੀ ਪੁਰਤਾ ਅਰਸ਼ਤ ਰੀਨ।
ਤੋਸ-ਪਸ਼ਪ ਬਰਸ਼ਾ ਰਸੀ ਜਾਤ ਪਿੰਜਨ ਪ੍ਰਬੀਨ॥ ੫੭॥
ਸਸ-ਪੁਸਤਕ ਔਰ ਕ੍ਰੀਸ-ਨਰ ਦਿਜੇ, ਜਾਤ ਤੇਗ।
ਪਟਤੰਗਨੀ, ਜਸਦ, ਸਨ, ਕੈ, ਤਿਲਨ-ਪਤਿ ਦੇਗ॥ ੫੮॥
ਸੀਸ ਸਸਰਪਥੇ ਜਹਲਪਾ, ਫਿਰ ਪੁਰਕਸਿਤ ਰੀਨ।
ਪਸ ਤਤਰ ਸਨ ਸਤ ਕੁਪੇ, ਦੇਖੇ ਰਰਸ਼ਨ ਚੀਨ॥ ੫੯॥
ਰਰ ਪ੍ਰਦੁਸ ਸ੍ਰੀ ਜਹਲਪਾ, ਕੁਰਨ ਪਰਿਕ੍ਰਸ ਚੀਨ।
ਪਰ ਸਸ ਰਰ ਅੰਗਨ ਰੇ ਜਲ ਮੇਂ ਦੀਰ ਤੀਨ॥ ੬੦॥

It is quite inconceivable that any Muhammadan King in the height of his power, and in the very presence of his followers, would have been so insane as to prostate himself before the pandi, or to go through any one of puerile mummeries which are so vehemently dwelt upon by the Hindu bard

سلیمان مورخ اسکی ضد میں لکھتے ہیں کہ "فیروز شاہ نے اس موقعہ پر بتوں کو توڑوا کر ان کے ٹکڑے گائے کے گوشت کے ٹکڑوں سے ملا کر تھیلوں میں ڈالکر برہمنوں کے گلوں سے لٹکوائے اور ان کو تمام لشکر میں پھرایا+ دیوی کی مورتی کو مکہ بھیجا گیا اسکو راستہ پر پھینکدیں جس کو حاجیوں کے پاؤں تلے روندی جائے [فرشتہ]

Of course, this is going to the extreme, only wishful thinking.

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Kanhiara.

Twelve miles to the north of Kangra is a large village, with slate quarries. On two massive blocks of granite, to the west of the village, halfway to Dharmsala there are inscribed in very large characters more than a foot in height, two inscriptions, one on face and the other on top. They are clearly cut, one being simply: Krishna-yasasa āraāva in Arian Pali; the other — Krishna-yasasa āraāva medangisya followed by monograms of the two auspicious words aum and Swastik which are so frequently attached to Indian inscriptions. Perhaps the most curious feature about these two boulders records is the fact that the Arian version is expressed in Pali and the Indian version in Sanskrit. The name of the spot or land on which these inscribed rocks are found is Ghar-Kâspar, of which no one knows the meaning.

KANIARA

Kr shn y se sya á ja ra

ne dan gi ây aum swastik

Chari

A small village, 8 miles to the east of Kangra, and one mile to the north-east of Nagarota. Here are the foundations of a temple, called Lâkhâ Mandar. The inscribed stone was found in the ruins in 1854. The letters of the inscription are of the 7th or 8th century & perfectly legible. It opened with the two auspicious words aum, Swasti, but the rest was simply the well-known formula ye dharmma hetu

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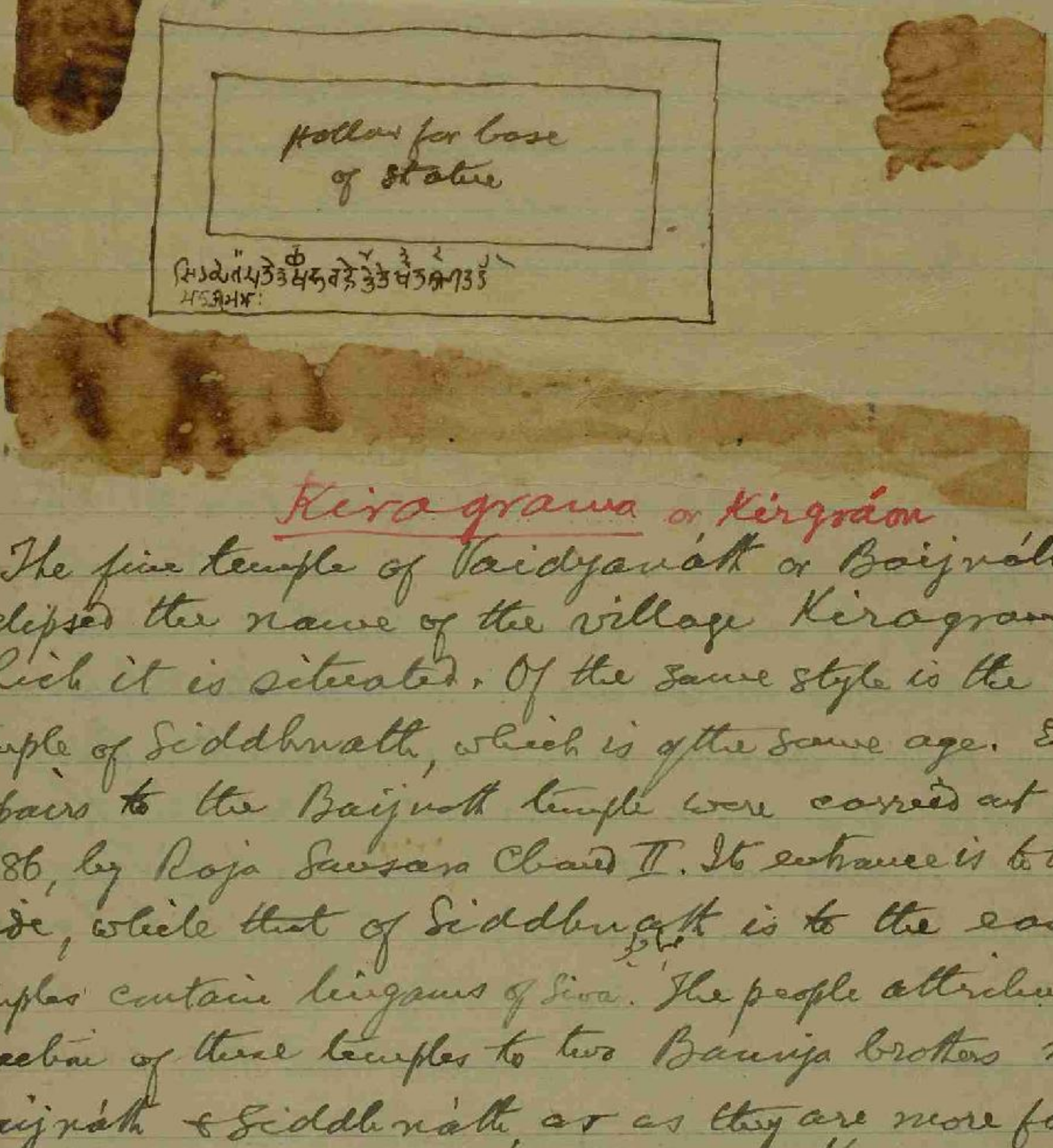
etc. There had originally been one line above the Buddhist formula, of which only the tails now remain. These are on the top of pedestal stone. On the front of the stone are carved seven boars, which indicates that the figure was that of the Tantrika goddess of the later Buddhist named Vajra Varâhi, who is always represented with three heads, of which one is porcine, and with seven boars on the pedestal. This is the only trace of Buddhism that I have seen in the Kangra valley, although it is clear from the size & style of the temple described by Mr. Forsyth that the Kangra Buddhist must have been both powerful and wealthy about the 7th or 8th century A.D.



Kiragrama or Kirgrám

The fine temple of Vaidyanáth or Baijnáth has eclipsed the name of the village Kiragram in which it is situated. Of the same style is the smaller temple of Siddhnath, which is of the same age. Extensive repairs to the Baijnath temple were carried out in A.D. 1786, by Raja Sansara Chand II. Its entrance is to the west side, while that of Siddhnath is to the east. Both temples contain lingams of Siva. The people attribute the erection of these temples to two Banija brothers named Baijnáth & Siddhnáth, or as they are more familiarly called Baiju & Siddhu. The name Kiragrama is given in the Siva Purána, and also in a Jain inscription on white marble dated in S. 1296, or A.D. 1239 which has

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most unaccountably found its way into the back niche of the Baijnāth temple

The great inscription of the Baijnath temple is on two slabs, one let into the South wall & the other into the north wall, both inside with 34 & 33 lines respectively. Babu (Bhi) Siva Nand made an abstract translation of it in 1849. The date of the inscription is the 6th cycle of Samvat 80, with the name of the reigning king Jaya Chandra of Jalandhara, thus :—

सम्वत्सर-असीतितमे प्रसिद्धे ज्येष्ठस्य शुक्ले प्रति
पतिथैचे लक्षणचन्द्र ------
जालंधरद्धिराजो जयति गनानां जय चंद्र ---
यस्य राजै देवयतानानि जातानि॥

Lakshmana Chandra (800 A.D.) was the endower of the temple son of Lakshani, daughter of Hridya Chandra (750), son of Vikhana Chandra (725); s/o Kalhana Chandra (700), s/o Brahma Chandra (675), s/o Vigrah Chandra (650); s/o Atra Chandra Lakshana or Lakshmana Chandra appears to have belonged to a younger branch of the royal descendants of Susarma Chandra, cousin of Jaya Chandra, the Raja of Jalandhar, was then the head. According to this genealogy Atr Chandra must have been the contemporary of U-ti-to or Udit, Raja of Jalandhar who was defeated by Harsha Vardhana to escort the Chinese pilgrim Hiuen Thsang from Parayag to the Punjab Atr Chandra would be identical with Hiuen Tsang's Udita and the Adawa or Adiva of the genealogical lists. On seeing the temple Lakshana Chandra gave a grant of money

The second inscription ends with the words

शककाल गताचद: 92६

equivalent to A.D. 804, which is therefor the date of the temple

Date of Baijnath Temple at Kiragram

शककालगताब्द: 92६

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This date also corresponds with the year 80 of the
04
local cycle, which is the Lok-Kal of Kashmir or
cycle of 2700 years, caused by centuries round off to
the 27 nakshatras or lunar mansions. The reckoning
therefore never goes beyond 100 years and as each century
begins in the 25th year of the Christian century,
the 80th year of the local cycle is equivalent to
the 4th year of the Christian Century. In the present
instance this is A.D. 804 as we learn from the
Sāka date at the end of the inscription.

On one of the pillars of the temple, there is the
following record of a pilgrim

Sam 10221 Vaiśākh Śra: 27

Corresponding to A.D. 1164. This is followed by the name
of the writer in large cursive Śāhāri, which I can
not read satisfactorily.

There are 6 more inscriptions by pilgrims beginning
with about 1198 A.D. & coming down to recent times
thus:- Śrī Thakura Rāmāra, Karanaśirha putra.
Śrī Thakur Kana-Chandra, putra Bana Kīra.
Sam 74, Śra. pra 4, likhite ---(illegible)
Samvat 74, Chhe. pra 7, Siddhi
Specheta ra Jogi (in Nagri characters)
Samvat 74 ---- ----(illegible)

Repairs carried out in A.D. 1786 are recorded thus
Samvat 1843 Jeth prathite 15 Śrī Raja Sansara
Chand Probit Ganga Ramke likhan mōjhak
Batehare Jīte ne ghari
(=mason) (=engraver)

I have reserved the Jain inscription, which is carved
on the base of a figure standing in the back
nich of the temple to the last as it certainly can
not have any connection with the history of the
temple itself. The record consists of two lines of
neatly executed Nagri letters in excellent preservation

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It reads as follows:—

1.— Aum. Samvat 1296 varshe Phâlguna badi 5
Ravo. Kiragrame Brahma Dolhava
Abhanabbyam Sukarita Sri man Mahâvira
Deva chaityam

2.— Sri Mahâvira Jiva Mula vini-atma
Srenyar x Karitam // Madrapalliya
Sri Mad Abhaya Sevachari Sikhiyh
Sri Seva Rudra Suritih.

Here we have the most unequivocal record of the dedication of a Jain building (chaitya) recorded on the base of a statue of Mahâvira, which the Brahmans have set up in the great niche at the back of the temple of Baijnath.

Asapuri

Twelve miles to the southwest of Baijnath there is a lofty hill crowned with a temple dedicated to Asapuri Devi. It was built according to an inscription by Vijaya Râma, the eldest son of Raja Chandrabhan. The record is simple & that:—

Sri Asapuri
Sahai Kara Sri Bije Râm-
damandar Rajputa Karena

"Narayan, the Raja's son (offers adoration) to the auspicious Asapuri Devi, the helper, in the temple of Vijaya Rāma." Narayan must have been a younger son of Raja Vijaya Râma, as his successor was Bhim Chandra.

A second inscription recorded on a slab, which is said to be the Sati Pillar of Raja Vijaya Râma's widows, gives the date of Samvat 1744 or A.D. 1687. It is as follows:—

Samvat 1744
Mâgh pravishta*
Chandravansi Rajeda
Chandrabhâne da puta Vi
Je Râme da

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"In the Samvat year 1744, on the * day of Mâgh (in the temple) of Kije Râm, the Son of Chandravansi Raja Chandrabhân"

A third inscription is of a rather earlier date S. 1721 or A.D 1664.

Aum Samvat 1721, din I
Bhadra Bra~~ho~~ / Ekkita Kanungo
Kausi — Deviya, tatha Musadi
Gopâl — Sri Asapuri
De, Sivak dás ghirtha

A fourth inscription is without date! —

Aum Sri Devi Agâ
Sri Vidhu Pathâ
Kardâ Sadâ Sakhi

"To the head — Before the auspicious goddess, the fortunate Vidhu read religion books ever pleased."

A. Cunningham, Major General
Director General Archaeological Survey
of India

Simla
28th Oct 1873

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(ought to come bet. Jalandhar & Jullundur)

Multan

Originally Multan stood on an island in the Ravi but several centuries ago this river changed its course from Lahori Siddhu, two miles to the west of Jalandhar and continuing its westerly course joined the Chenab 32 miles above Multan. During the high floods the waters of the Ravi still flow down their old bed; and I have twice seen the ditches of Multan filled by the annual overflow of the river. The details of the campaign of Raja Chach of Sindh show that the Ravi still continued to flow under its walls in the middle of the 7th century. They show also that the Bias river then flowed in an independent channel to the east & south of Multan In approaching from Sindh Chach had to cross both the Sutlej and the Bias rivers before he reached the bank of the Ravi at Sikka, at a short distance to the eastward of Multan. Sikka was deserted by its garrison who joined Raja Bajhra* (? Vajra) in opposing Chach on the bank of the Ravi. After a sharp fight Raja Bajhra was driven back into Multan, which was only surrendered after a long siege. This took place about 650 A.D., in the early part of Chach's reign.

In the Chach Nama, the two names of Sikka and Multan are always joined together as Sikka-Multan (سکہ و ملتان). The name of Multan belongs to the strong[2] fort on the north bank of the Ravi, and that Sikka was the present city of Multan on the south bank of that river, which then flowed between the two. It is probable, therefore, that the Sikki Darwaza of the fort of Multan derived its name from its position opposite to the fort of Sikka. Muhammad-bin-Kasim had to use the ferry below the city to cross over to the fort side so that in 712 A.D. the Ravi was not fordable between Multan and Sikka. In later times, the distinction between

* Bajhra Jāti, name occurs again at the time of Mohammad Ghori. Bajhra may not be the name of a person, but of a tribe of the Jāts, like जाखड़ (Lakhar) Lodi (Lodi)

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Prefect Job = Ayub changed Now Adit

Sikka and Multan was lost sight of, and Mulltan alone is mentioned by Bidiri Biladiri (wrote 875 A.D.) and Masudi (wrote 920 A.D.) and other Muhammadans writers.

The earliest mention of Multan by name is that of Hwen Thsang who visited Mou-lo-san pu-lo or Mulstanpura in 641 A.D. The people themselves refer the name to Mula-tava, quoted by Abu Rihan from a Kashmirian writer. The city was 30 li or 5 miles in circuit, and the province was a dependency of Jaki. The worship of Buddha had almost disappeared, and the monasteries were in ruin. But there were eight temples of the Brahmanical gods, and the temple of the Sun-god Aditya was very magnificent. The statue of the Sun-god, (in the form of a Bhagavan Buddha, made of wood, covered with red-morocco, with jewels for eyes and a golden crown - Ibn Haukal in 976 A.D.) was made of pure gold, and adorned with precious rare things. The worship, he adds, had lasted from time immemorial.

Shortly after the visit of Ibn Haukal Multan was captured by the Karmatian Chief Jelem, the son of Shaiban when the priests of the temple were massacred, the statue of the Sun-god was broken to pieces, and the temple itself was converted into a mosque. As the Karmatians were Shiahs, their success excited the wrath of the great Sunni champion, Mahmud of Ghazni & Multan was recaptured in A.D. 1005. Mahmud restored the old Masjid of Muhammad-bin-Qasim which had been rejected by the Karmatians, and gave up their mosque to vulgar uses. But these sectarians again entered Multan, and were not finally ejected until A.D. 1175 by Muiz-ud-din-bin Sam.

When Abu Rihan (1031) visited Multan, neither temple nor statue was in existence, but both were soon

* دونوں بیان صحیح ہو سکتے ہیں - آفتاب میں تین سو برس کا فرق تھا + تخمیناً کا لکھا ہوا تھا -

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restored by the religious zeal of the Hindus, and when Idrisi wrote his geography about 1130, the worship of the sun god of Multan was as flourishing as ever. He describes the temple & idol in detail and says that its arms below the elbows seem to be four in number.

Apparently the Ravi still continued to flow past Multan, as Idrisi states that "the environs of this city are watered by a little river, which falls into the Mehran of Sindh." But from this description it as a little river, it seems probable that the change in the course of the main stream of the Ravi had already taken place, and that only a small branch of it then reached Multan.

The account of Kazwini, written about A.D. 1263 is only a copy of that of Istakhri and other previous writers. He notes however that the great mosque was near the temple, that is, in the very middle of the fort.

The only other description of Multan that I am aware of, is the brief account of the French traveller Thevenot, who visited the place after AD 1666 in the early part of the reign of Aurangzeb before he had begun his bigoted persecution of the Hindu religion.

The temple of the sun god was still standing and the idol is described as being clothed in red leather and having a black face with two pearls for eyes.

The destruction of the temple and statue of the Sun is universally attributed to Aurangzeb, and I see no reason to doubt the truth of the tradition. In 1818, when the Sikhs took possession of the Multan there was not a trace left of the old temple, and in revenge they turned the tomb of Shams-i-Tabriz into a hall for the reading of the Granth. In 1853 when I first went to Multan, the very site of the temple was uncertain. Its true position however

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would appear to be indicated by the names of the Dé gate and the Dé drain, of which the former must have led up to the Deval or temple and the latter from it. The Jami masjid was took its place. This Jami Masjid was turned into a powder magazine by the Sikhs, and was accidently blown up in Dec 1848. But I saw its ruins in 1853 on the high ground in the very middle of the fort, which agrees exactly with the position of the temple of the Sun, as stated by Istakhri Ibn Haukal and Idrisi.

شمس تبریز کی کہانی جسمیں دوشیزہ بیرا ایک دودھ بھرا پیالہ اسکو بھیجتے ہیں اور وہ اسپر پھول رکھدیتا ہے سکون نے پہلے ہی لیکر گورو نانک صاحب کے نام سے جوڑ دی تھی +

تاریخ نامہ میں لکھا ہے کہ محمد بن قاسم کو ایک ملتان برہمن نے بتایا کہ Jaisinia نام کا ایک برہمن اور بھکشو - جو کشمیر کے راجہ کے نسب میں سے تھا - بہت دھرمی پرش تھا - جسکے پاس بیحد دولت جمع ہوگئی - تو اسکی حفاظت کے لئے اسنے سو گز مربع کا تالاب بنایا اور اسمیں پکا گز مربع کا مندر - اس مندر کے بیچ ایک تہ خانہ + اس تہ خانہ کے منہ پر دیو مورتی رکھی - خزانہ میں تین سو تیس من سونا تھا + تالاب کے گرد درخ تھے + بت لال سونے کا تھا + چنانچہ البو محمد سہروردی کی زبانی علی بن محمد کی تصدیق پر موصوف لکھتے ہیں کہ محمد بن قاسم نے بت اٹھوا کر نیچے کے خزانہ نکالا - جو ۲۳۰ من سونا - اور چالیس کلسے سونے کی بت کے بھرے تھے جنکا وزن تیرہ ہزار اور دو من تھا -

Coins, Evidence from

(1) [illegible]

Sri Hetivi cha Airan cha Parameswara Sri Shahi tigina - Devajarita

Coin of Devajari, King of Hindu and Iran (= Devajanita) i.e "the fortunate King of Hind & Iran"

The name Devajarita has some resemblance with the name Jsd. in the above story, which may be read as Jasowir, Jaser or Jalber as also Jibawai, only an altered form of Diwabij. And this Diwabij may be identified with Devajarit. If this identification be correct, then the date of the king of this coin is 500 A.D., or 137 years before the accession of the Brahman King Chach.

Sketches of two more coins are given - the second is taken to be that of Khusro Parviz King of Persia A.D. 627; and the third of Sri Vasu-deva, paschai Tamerlanian

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who is identified with Bajhra of Chachnama,
a relative of Sábasi (son of Rai Sihoras) who with
the help of his nephew *Sahewal, governed the fort
of ~~Multan~~ Sikka, and of course it yet opposed
Chach's advance on the banks of the Beas
river for three months. Kabulistan was a
subordinate Raj covering the plains of the South
west of present Afghanistan, Gandhar, western part
of Baluchistan, Sibi, Bolan & Multan, ~~part of~~
subject to Sahasi Rai I; while Sindh included
most part of South Baluchistan, all country
between Ravi & Satlej right upto the Kangra
hills- north upto Leih). The legend on the third coin
are in Nagri, while those on the 1st & 2nd are
in Pahlvi. The legend on 2nd coin is Hisrai
Malkán Malká - and on the reverse year Haft-Sih i.e
37 of his reign - equivalent to A.D. 626 or 627, for
his accession in 590 or 591 A.D. This coin was struck
in honour of his temporary conquest of the Indian
Kingdom from Rai Sahasras, who was killed here.
Khusro Parvez II was the King of Persia or Seistan

The fortress had no ditch when it was seen by
Elphinstone and Burnes; but a deep broad ditch,
which could be readily filled by the waters of the
Ravi Canal, was shortly afterwards added by Sawan
Mall. The walls are said to have been built
by Murad Bakhsh, the youngest son of Shah Jahan,
who was Governor of Multan for a few years towards
the close of his reign. But the work of Murad Bakhsh
must have been confined to repairs including a
complete facing of the greater part
The Khizri & Khidri gate of the fortress appears to be

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* So town Sahi-wal in the Punjab named after him

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been named after Sayid Khizr or Khidra Khan, who was the governor of Multan for many years after the invasion of Timur تیمور

Archaeological Well

Secnk in the fort of Multan in 1864
just outside the wall of the temple of Prahladpuri

Depth in feet	Probable Date	Discoveries
1 & 2	1700	Upper Stratum: English broken bottles, pieces of iron & bells, Leaden Bullets
3	1600	
4 & 5	1500	Glazed pottery & glazed tiles
6	1400	Small bricks 6"x4"x1" size
7 & 8	1300	
9	1200	
10 & 11	1100	Coin of Muizuddin Kaibobad A.D. 1286-89, glazed blue China or celadon
12	1000	Coin of Sri Samanta Deva – Ceylon A.D. 900-950
13 & 14	900	Bricks 11"x6½"x2" – glazed tiles & pottery ceased
15	800	Red ashes 2 feet deep
16 & 17	700	over 6" to 9" of black ashes
18	600	Black ashes, 6 to 9 inches
19 & 20	500	
21	400	Fragments of large bricks 14"x11"x2½"
22 & 23	300	
24	200	
25 & 26	100	
~~27~~	~~B.C.~~	
28-29	100	
30	200	2 feet of ashes & burnt earth with about 200 coins
31-32	300	Silk spinner's ball; Shoemaker's sharpening stone – Copper vessels
33	400	
34-35	500	
36	600	Natural soil unmixed
37-38	700	
39	800	

Bricks 11"x6½"x2" Multan when the garrison was massacred

Alexander's capture of the capital city of Malli

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The two coins discovered at the depths of 10 & 12 ft furnish data for approximating the time it took for the accumulation of debris. The upper one gives a period of 600 years for 10 ft of accumulation and the lower one a period of 900 years for 12 feet or 1500 years for 22 feet, or an average of 1½ ft per cent.

Prahladpuri. The temple was unroofed by the explosion of the powder magazine in Dec 1848, and it was quite deserted during my residence at Multan. It was later re-roofed and a new image of Narsinha avatar had been set up for worship. Hiranya Kasipu was the key here and the original temple is said to have been built by Prahlad himself hence its name Prahladpuri. Multan was said to have been founded by Kasyapa, father of Hiranya-Kasipu, hence the name Kasyapopur. (Kasap-pur; Kaspapuros of Hekataeus; & Kaspaturos of Herodotus; perhaps Kaspeira of Ptolemy also, which he places at a bend at the lower course of the Rhinadis or Ravi, just above its junction with the Sandobag) Abu Rihán mentions other names of Multan as Hansapur Bhágapura & Sámbapura, both they are only poetical names as Hansa & Bhaga are synonyms of the Sun, the deity of the place

شمس شہر زوال کہانی ہے تو ہاں - یعنی سورج کا نزدیک آنا - گو خود شمس کا نام کوئی ثابت نہ

Muhammadan Remains.

Several (12) Pâo-Gaja tombs of Ghazis & Shaheds. اور جگہوں میں دو پیغمبروں ایوب (Job) اور سیس (Seth) کی نوگزی قبریں ہیں - اور ملتان میں پیغمبر ملک کی Lamech ملتان میں نوگزی قبریں قلعہ یا شہر کے دروازوں کے نزدیک ہیں + قلعہ کی دیواروں کے نیچے دب گئی ہیں اپنے نام (۱) لال حسین بیراگی - نویں کی سنگی دروازے پاک + (۲) میراں گنگ سمر - دہ دروازہ کے پاس + ایک اور بھی (۳) سبز غازی - دہلی دروازہ پاک + (۴) قاضی قطب کشانی - جامع مسجد کے پاس + ایک 2 شہر کے دروازوں پر (۶) پیر ادہم + (۷) پیر دیندار دونوں بڑھ دروازہ کے اندر باہر + ایک حسین گانی - پیر رحمان غازی گورستان (۱۲۰۰ پرانی) - شاہران شہید اور دیگر محلوں میں شہر کے اندر

Tomb of Bahâwal Hag. Present building almost new, recently repaired after 1848.

Shekh Bahâ-ud-din Zakhariya, commonly called Bahâ-ul-Hak or Bahâwal Hag was for about 50 years

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the great saint of Multan. He was visited by Rukh-ud-din Bakhtiar Kaki, during the time of Nasir-ud-din Kubácheh, who was drowned in A.D 1225, and he was still living at the accession of Balban in A.D. 1264 during whose reign he died. His tomb therefore belongs to the age of Balban from A.D 1264 to 1286, a period of which we possess only one other specimen at Sonipat

Tomb of Rukn-ud-din, the grandson of Baha-ul-Hak commonly known as Rukn-i-Alam. This was built by Tughlak for himself, while he was governor of Multan, that is before A.D. 1321, when he took possession of the throne of Delhi. The son of the saint named Sadr-ud-din, is also buried in this tomb. The tomb was afterwards given by his son Mohammad Tughlak for the last resting place of Rukn-ud-din. Ibn Batuta says that the mysterious death of Tughlak was really planned by his son Mohammad and carried out by Malik-Zada, then inspector of building, who afterward became the chief Abzei of Ind with the title of Khwaja-i-Jahan. The Multan saint was present at the catastrophe [illegible] and Ibn Batuta's account was obtained direct from him. His words are:- "Sheikh Rukn ud-din told me that he was near the Sultan, and that the Sultan's favourite son Mahmud was with them. Thereupon Mohammed came and said to the Sheikh— 'Master it is now time for afternoon prayer, go down & pray.' I went down, said the Sheikh, and they brought the elephants up on one side, as the prince and his confidant had arranged; when the awning passed along that side, the building fell down upon the Sultan and his son Mahmud. I heard the noise, continued the Sheikh & I returned without having said my prayers. I saw that the building had fallen. The Sultan's son Mohammad ordered

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ordered pickaxes, and shovels to be brought to dig and seek for his father, but he made signs for them not to hurry and the tools were not brought till after sunset. Then they began to dig and they found the Sultan who had sent over his son to save him from death."

Here we see the anxiety of Muhammad for the safety of Rukn-ud-din, as testified by the Saint-himself, and at the same time we learn from this trustworthy eyewitness that Muhammad made signs to the people not to hurry in bringing tools to extricate his father. His anxiety for the safety of the Saint betrays his fealty towards his father; and I think that the people of Multan are right in their belief that the great tomb at Multan was given by Muhammad to Rukn-ud-din as a bribe to keep him quiet regarding the death of Tughlak Shah + 2 words illegible

The tomb of Shams-i-Tabrez is situated about one quarter of a mile to the east of the fort on the high bank of the old bed of Ravi. The present building is of the Mughal period, built on the old original tomb of the Saint, the material from which was used for the new building such as glazed tiles which of course went back to the time of the Tughlak Badshah", as say some, while according to others it was earlier still.

There are several legends about Shams-i-Tabrez, but they all agree in attributing the great heat of Multan to the direct influence of the Saint in causing the sun to approach nearer to Multan than to other parts of the earth. One of the stories related by Burnes who calls him Shams-i-Tabrezi, a Saint from Bagdad, who is believed to have performed many miracles, and even raised the dead. This worthy, as the story is told, was flayed alive for his pretensions

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He had long begged his bread in the city, and in his hunger caught a fish, which he held up to the Sun, and brought that luminary near enough to roast it. His ~~established~~ his memory and equivocal fame on a former basis. Hence arises to this day attribute the loss of Multan which is proverbial to this incident." According to another version, the Saint had begged for food through the city in vain, and when he was dying from hunger he prayed to the Sun in his anger "O Sun, your name is Shams, & my name is Shams, come down & punish the people of Multan for their inhumanity." The Sun at once drew nearer & the heat of Multan has ever since been greater than that of any other place. Another version attributes the prayer of the Saint to the persecutions & taunts of the people, who used to disturb & worry him when he was at his devotions.

The average yearly rainfall at Multan is only 7 inches which is the cause of heat & dust. There is a persian couplet ملتان ٹھنڈا، گرد نہ گرما ملتان جہاں چیز بہت کھجات ملتان

The peculiar Baniya Costum of getting free crown caught — in Multan (2) ملتان میں بنیا کا مونڈ منڈانا

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